

12.1992 - 384

C.2

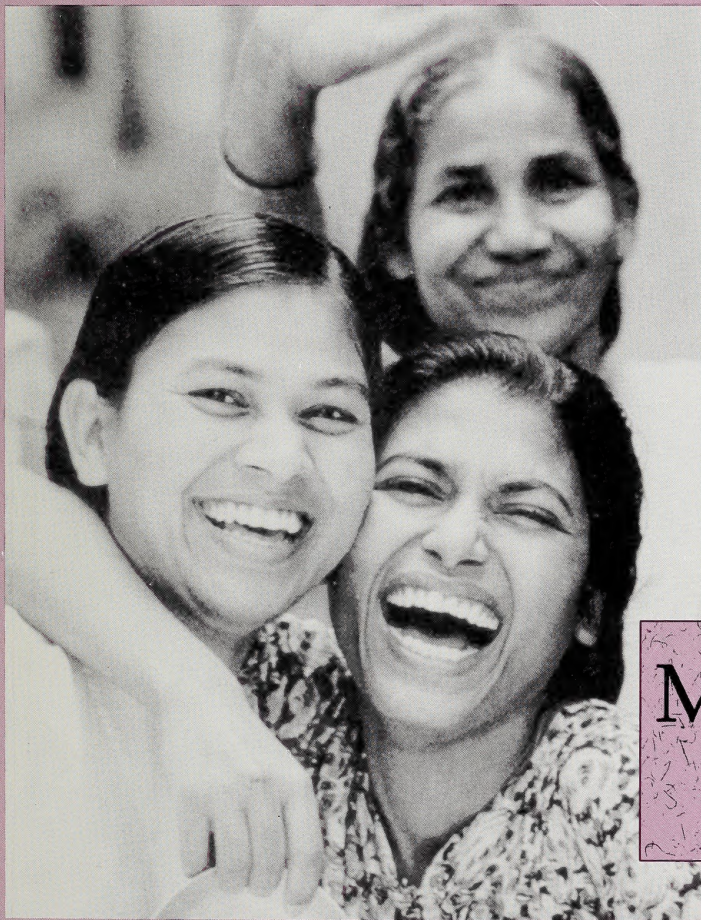
University of Alberta Library



0 1620 3503093 9

Social Studies 23

Egalitarianism




Module
3



Distance
Learning

Alberta



Digitized by the Internet Archive
in 2016 with funding from
University of Alberta Libraries

<https://archive.org/details/socialstudies2303albe>

Social Studies 23

Module 3


EGALITARIANISM



**Distance
Learning**

Alberta
EDUCATION

Social Studies 23
Student Module
Module 3
Egalitarianism
Alberta Distance Learning Centre
ISBN No. 0-7741-0425-2

Cover photograph: 

ALL RIGHTS RESERVED

Copyright © 1992, the Crown in Right of Alberta, as represented by the Minister of Education, Alberta Education, 11160 Jasper Avenue, Edmonton, Alberta, T5K 0L2.

All rights reserved. Additional copies may be obtained from the Learning Resources Distributing Centre.

No part of this courseware may be reproduced in any form including photocopying (unless otherwise indicated) without the written permission of Alberta Education.

Every effort has been made both to provide proper acknowledgement of the original source and to comply with copyright law. If cases are identified where this has not been done, please notify Alberta Education so appropriate corrective action can be taken.

Contents

OVERVIEW 1

Evaluation 2

Course Overview 2

SECTION 1:

PREREVOLUTIONARY FRANCE 3

Activity 1: Social Structure and Class 4

Activity 2: Feudalism and Rigid Stratification 14

Activity 3: Prerevolutionary France:
The *Ancien Régime* 21

Follow-up Activities 30

Extra Help 30

Enrichment 32

Conclusion 34

Assignment 34



SECTION 2:

CHALLENGE OF IDEAS 35

Activity 1: Ideologies 36

Activity 2: The Idea of Progress 44

Activity 3: The Enlightenment 50

Activity 4: The French Revolution – A Review 58

Activity 5: Freedom and Licence 60

Follow-up Activities 63

Extra Help 63

Enrichment 67

Conclusion 71

Assignment 71



SECTION 3:

AFTERMATH	73
Activity 1: Results of the Revolution	74
Activity 2: Changing Social Structure	83
Activity 3: Catalysts for Change	94
Activity 4: Women and Equality	109
Follow-up Activities	123
Extra Help	123
Enrichment	125
Conclusion	132
Assignment	132



MODULE SUMMARY 132

Final Module Assignment	132
-------------------------------	-----

APPENDIX 133

OVERVIEW

This module examines the changes from a feudal society in Europe to our present-day Canadian society, which is based on democratic ideas.

A main theme is the early fight for equality against autocratic kings and how equality has become a right in advanced countries today. The module further looks at what equality may mean in the future as societies evolve further.

EGALITARIANISM

SECTION 1: PREREVOLUTIONARY FRANCE

SECTION 2: CHALLENGE OF IDEAS

SECTION 3: AFTERMATH

Evaluation

Your mark in this module will be determined by your work in the Assignment Booklet. You must complete all assignments. In this module you are expected to complete three section assignments and one final module assignment.

The assignment breakdown is as follows:

Section 1 Assignment	20%
Section 2 Assignment	40%
Section 3 Assignment	10%
Final Module Assignment	30%
TOTAL	100%

Course Overview

Social Studies 23 contains seven modules.



Module 1
Nationalism



Module 5
Global Regionalism



Module 2
Industrialization



Module 6
Interdependence



Module 3
Egalitarianism

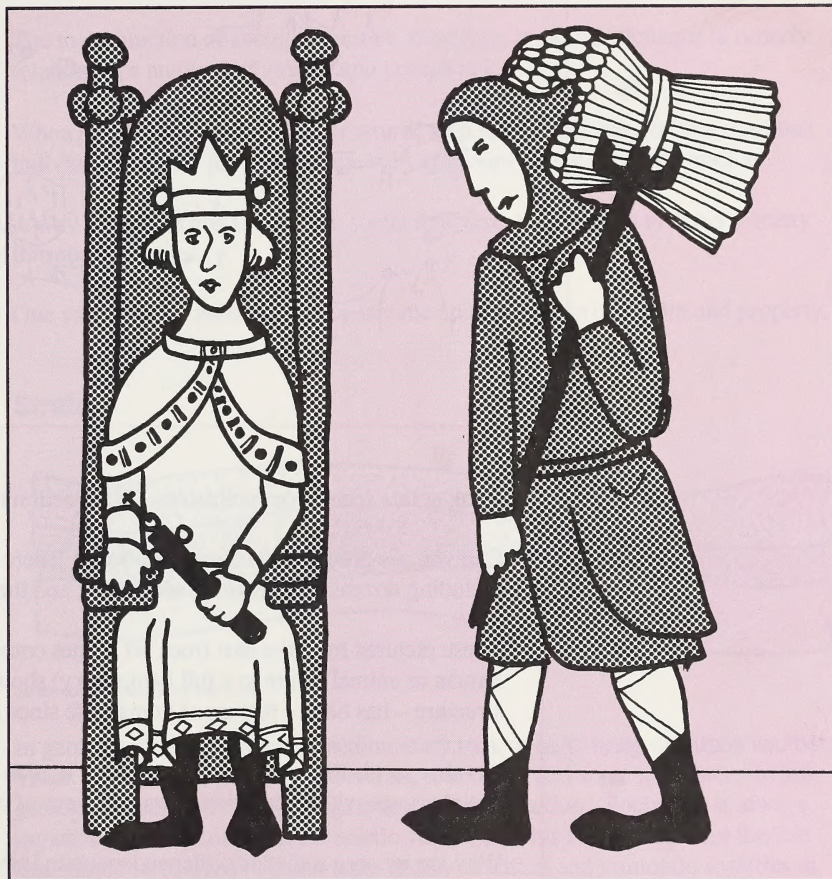


Module 7
Economic Choices



Module 4
Quality of Life

Prerevolutionary France

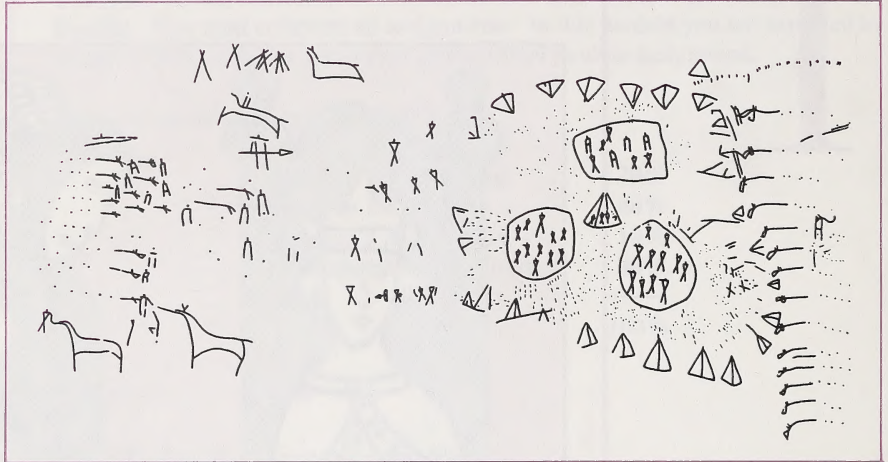


One of the assumptions we make about Canadian society is that we are all treated equally. You probably realize that this is not true. In our country some groups and individuals may receive different treatment. Do people react to you the way they might deal with someone of a different economic class or a different ethnic or age group? For instance, young people sometimes complain that they do not receive the same rights and freedoms as adults.

In this section you will learn about the structural nature of human society and the formation of class, the society rigidity and immobility of feudal society, and the social structure of prerevolutionary France.

The study of inequalities in the past will help you appreciate some of the equalities we have in Canadian society.

Activity 1: Social Structure and Class



Look at this scene from prehistory. What action is taking place?

Can you see groupings and organizations? There is a full battle story here including dozens of warriors, their camps, and their animals.

These pictures from the past (rock art scenes consist of anything from a simple human or animal figure to a full battle story) show that social organization – or structure – has been a feature of human life since its earliest beginnings on earth.

Another fact is that since recorded history human beings have lived in orderly social groups with appropriate laws and ways of enforcing them.

Why are modern societies so dependent upon law-and-order specialists, agencies, and institutions when earlier or primitive societies were not?

Keep this question in mind as you work through the three sections of this module. It relates to the theme of this module: **egalitarianism** – an equitable, or fair ordering of society.

Egalitarianism: an equitable, or fair ordering of society

¹ "Archaeological Survey of Alberta, Alberta Culture and Multiculturalism," for excerpts from *Rock Art*. Reprinted by permission.

Social Structure and Social Class

All cultures, in order to survive, require an orderly social life. This need for order arises from the practical requirements of production and reproduction.

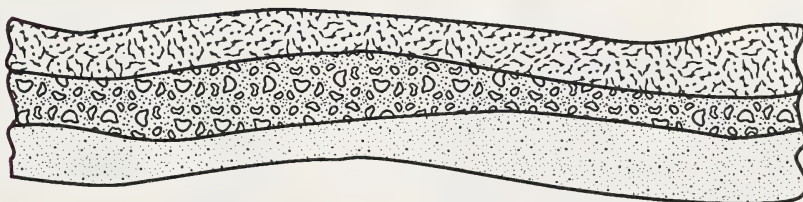
The main function of **social structure**, therefore, is the maintenance of orderly relationships among individuals and groups in it.

When people talk about social structures they refer to the role (or function) that individuals play or the power they exert in groups and in the larger society.

A way to explain and investigate social structure, therefore, is to divide society into **social classes**.

One yardstick for classification is income and ownership of wealth and property.

Strata



Strata are layers of rock and earth.

In geology, strata are layers of sedimentary rock or earth lying one upon another. These layers have a vertical order; some are higher and some are lower. In this geological sense we can investigate **social stratification**. Social life is always organized in terms of **socio-economic status**, and this section explores the fact that people have lived in much more highly stratified and immobile societies in the past.

Every individual belongs to a social class. To a certain extent, individuals belong to a particular social class according to the amount of money they make or that they have. For example, the director of a multinational corporation, who is very rich, belongs to the upper class. A teacher, a lawyer, or a university professor with lots of education and training, belongs to the middle class. According to one system of measurement individuals who make less than \$10 000 a year belong to the lower class.

Statistics inform us of a poverty level in modern society but poverty can be more prevalent than statistics suggest. There may be many more poor people than governments would lead us to believe.

Social structures: the roles that individuals play or the power they exert in groups in society

Social classes: divisions of people in society based largely on wealth and family background

Social stratification: the layering of social classes within society

Socio-economic status: the ranking people have in society based on their wealth and other social factors

1. To what social class would you say the following people belong? Indicate with a check mark either **upper class**, **middle class**, or **lower class**.

a.



Utility Worker

Upper _____

Middle _____

Lower _____

b.



Police Officer

Upper _____

Middle _____

Lower _____



Physiotherapist

Upper _____

Middle _____

Lower _____

d.



**High-Tech Executive,
International Corporation**

Upper _____

Middle _____

Lower _____

e.



Tow-truck Driver

Upper _____

Middle _____

Lower _____

f.



Construction Worker

Upper _____

Middle _____

Lower _____

Check your answers by turning to the Appendix, Section 1: Activity 1.

Did you identify the social classes correctly? (Note: these are rough estimates only.)

Social class identification can be difficult at times as the lines between classes can blur. For example, in the following illustration you see a golfer. Can you tell if he is a member of the upper, middle, or lower class?

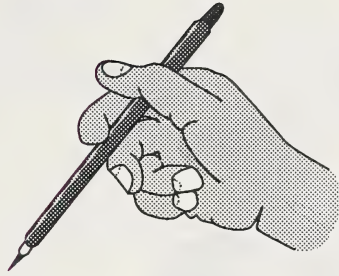


Of course you could say that you can judge this by noting the course on which he is playing, the club to which he belongs, or the people with whom he is playing. What other features would you consider? Clothes? Appearance? Type of car? Accent?

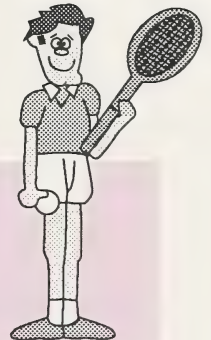
Social class is really not as clearly definable as it sometimes sounds. In addition to socio-economic status (determined by occupation and income) there are other sorts of social values attached to people.

Age, sex, appearance, strength, style, and talent – all can produce social status that is not socio-economic.

For example, who would have the higher social status of the occupations pictured in the following diagram?

**Artist****Saxophonist**

And if you were around the city and saw the following individuals, how could you assess their social status and income?

**Jogger****Baseball Player****Tennis Player**

Is Social Class Determined by the Way We Think?

Another problem we have with defining social strata is the problem of consciousness of class. People may place themselves in a social class that does not correspond with our view of them.

I'm MIDDLE CLASS.



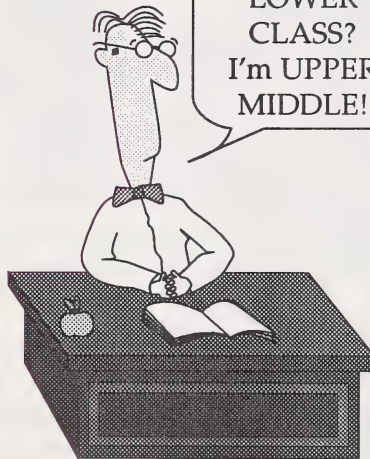
**Head Waiter at the
Grand Hotel**

I'm UPPER UPPER!



Executive

ME?
LOWER CLASS?
I'm UPPER MIDDLE!



Teacher

I think we are all mostly MIDDLE CLASS nowadays.



Business Woman

Which social class do you think you belong to?

Surveys

- A survey exploring consciousness of social class asked the direct question, “What word would you use to name the class you belong to?” It received no answer from 19.5 percent of people sampled in France and 27.5 percent in the U.S.
- A famous survey conducted by *Fortune Magazine* in 1940 asked this: “What social class do you belong to?” and offered these alternatives:
 - upper class
 - middle class
 - lower class

About 80 percent of the respondents placed themselves in the middle class.

- A later survey added the designation of working class and obtained the following distribution:

Upper class	3%
Middle class	43%
Working class	51%
Lower class	1%
Do not know or	
Do not believe in classes	2%

Would these results have happened, say, in the Middle Ages? What do these responses reveal to you about modern democratic societies?

It’s time to pause and briefly review the main terms you have encountered so far in Section 1.

Your understanding of these terms will greatly assist your completion of this module’s assignments.

2. Read the descriptions of the following terms, then write the appropriate term under the descriptions.
 - a. It is a distinctive feature of human life.
It maintains social order.
It ensures survival of the culture.

- b. It is a division of a society.
It helps to explain and understand society.
It is often defined by one's income and occupation.
- _____

3. Define the geological term "strata."

4. Complete the following sentences by filling in the missing words.

- a. Streaks or bands of rock have a _____ order; some are _____ and some are _____.

- b. In a stratified society, those with the highest incomes are at the _____ of the order. Those with the lowest incomes are at the _____ of the order.

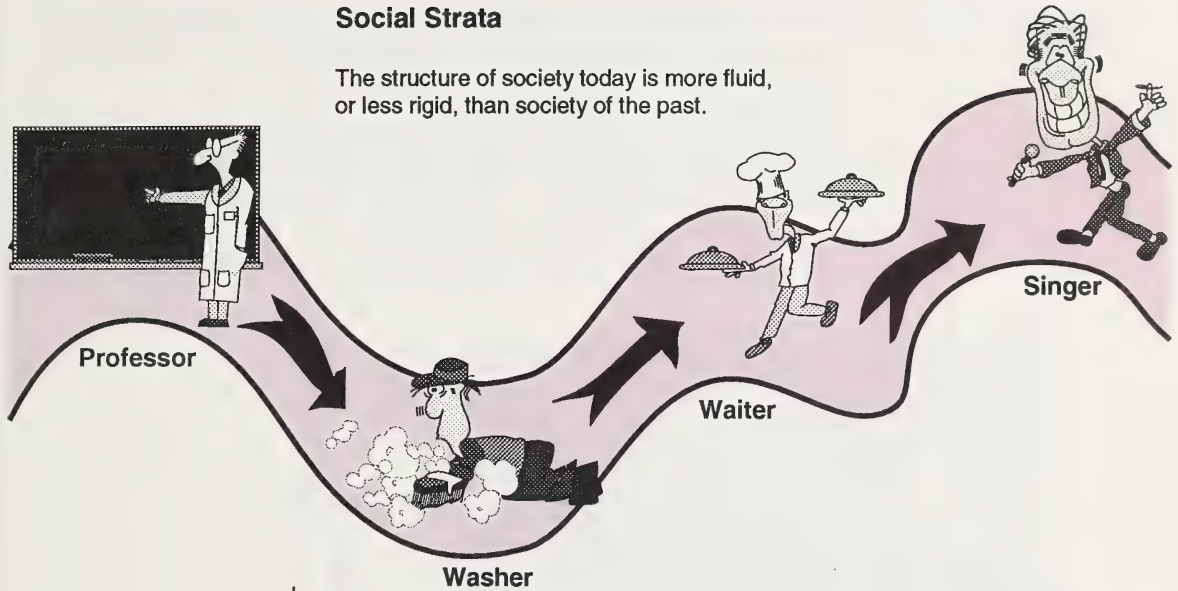
- c. Societies like medieval India and medieval Europe were rigidly _____ and distinctions between social _____ were very clearly defined from birth.

Check your answers by turning to the Appendix, Section 1: Activity 1.



Social Strata

The structure of society today is more fluid, or less rigid, than society of the past.



O.K. All very interesting . . . But at the start you said we were going to look at the structure of society in the past . . . how people were much more **FIXED** in their social class . . . er . . . **STRATIFIED** or something.



Yes . . . and **FIXED** for life! At least I can quit this job – even go to college if the chips fall right . . . get a loan or something. My kid sister did it. So can I!

You are now going to look at the past. But one way to understand the structure of society in the past is to take a look at society today. This is what you have done.

Remember that in the past there have been changes, shifts, and revolutions in human society and in human thinking. And remember that your society, with its values and its belief systems, is still changing. Society is never static.

Activity 2: Feudalism and Rigid Stratification



Europe, during the Middle Ages, had a very rigid social structure – the feudal system. In a society in which social class is rigidly fixed – and determined by birth – the word **castes** is used to describe the social classes.

Caste: a social class that is fixed and determined by birth

Feudal society in France, for example, was divided into three major strata or castes.

- the clergy (higher clergy were often noble)
- the secular (non-religious) nobility, who often made war their business
- the peasantry and craftsmen (also the **bourgeoisie** or middle class in eighteenth-century France)

Bourgeoisie: middle class



The peasants, like modern society's poor and unskilled, occupied the lowest social strata, and possessed no political power.

Some comparison could be made between the social strata we have briefly analysed in modern society (upper-middle-lower) and the three-layered strata of feudal French society (higher clergy-secular nobility-peasants/craftsmen). But we should note the following points about feudal social strata.

The peasantry in ancient France was divided into two categories, freemen and serfs. Serfs were tied to the land and needed their lord's permission to marry or to leave the manor. Serfs could not be sold. If they escaped and remained uncaptured for a year, they became **freemen**. Freemen had nowhere else to go; therefore they were as bound to the manor as the serfs.

Freemen: peasants who were, unlike serfs, not legally tied to the land

In rural France the sergeants were freemen who acted as household managers for the lord. They were regarded as the highest of the non-nobility.

Noblesse d'épée: nobles descended from medieval lords

Noblesse de robe: nobles who had directly worked their way into the Second Estate

There were distinctions of degree among the secular nobility too.

In prerevolutionary France there were two levels of nobility. The upper group, descendants of medieval lords, were called *noblesse d'épée*. The lower group – the *noblesse de robe* – were descended from lawyers, merchants, and bankers.



Not all the clergy who were members of the First Estate lived in lavish wealth.

The parish priest, who was appointed by the lord, was very poor. The higher clergy, such as bishops, owned not only land, but serfs as well. Such priests were often the younger sons of the nobility.

Now that you have read about the rigid social strata of feudal society, you should be able to arrange a ranking order for the various social strata.

1. Rearrange the following groups and put them in their correct ranking order – from highest to lowest in the social strata. Put numbers (1 = high; 3 = low) in the blanks to the right of each group.

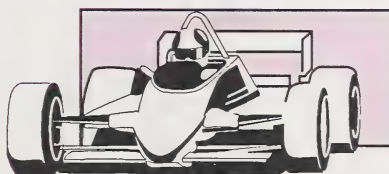
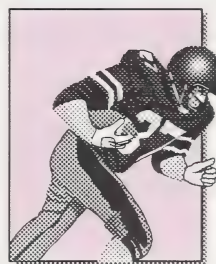
- | | | | | |
|---------------------|-----------------|---------------|----------|-------|
| a. parish priest | _____ | d. lord | _____ | |
| | bishop | _____ | king | _____ |
| | archbishop | _____ | serf | _____ |
| b. serfs | _____ | e. magistrate | _____ | |
| | freemen | _____ | prince | _____ |
| | sergeants | _____ | labourer | _____ |
| c. noblesse de robe | _____ | | | |
| | noblesse d'épée | _____ | | |
| | merchant | _____ | | |

Check your answers by turning to the Appendix, Section 1: Activity 2.

But we still have ranking in social structure today, even though we talk about EQUALITY It's not always that easy to rank people either, but I guess we can do that by income and occupation.




Professional athletes today may have earnings in excess of \$1 000 000 per year. Would they belong to the same social class as a business executive making the same money?




2. How would you rank these occupations from today’s society in terms of social status and income? They are in groups of three. Use the numbers 1 (high) to 3 (low) to rank each group.


a.



Washer




Singer




Photographer

b.


Welder




Teacher




Taxi driver




c.



Business woman



Waiter



Professor

Check your answers by turning to the Appendix, Section 1: Activity 2.



Can we ever exist in a classless, completely equal society? Is this concept out of tune with human beings' natural aptitudes . . . abilities . . . goals? What do you think?

Hmm . . .
I'll have to think
about that one.



Some Mobility in France: A Point to Note

As noted, no society is entirely rigid or stable. All human societies are in a constant state of change – although there may be no strong surface indications of this.

There is no single, simple explanation of the French Revolution, for example, if only because the Revolution itself was not a single **static** event. It was a **dynamic** series of events, whose development depended upon the interaction of a variety of forces and circumstances.

Similarly, stratification is not as absolutely rigid as it appears.

In prerevolutionary France, for example, rich people could buy themselves into the nobility.



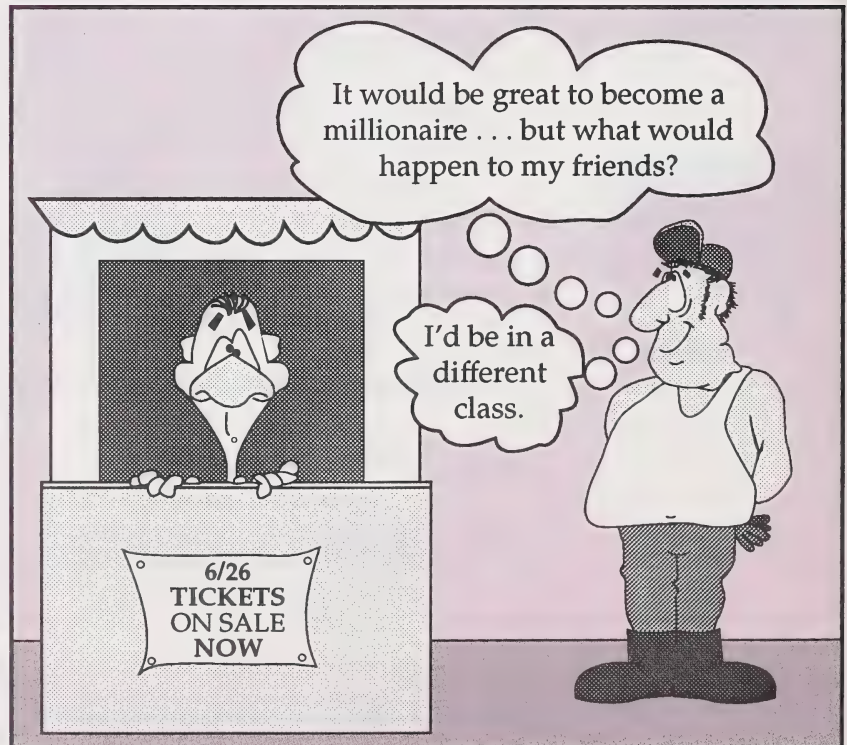
Static: unchanging

Dynamic: changing

Is there mobility in Canadian society today? Do people born into the social class at the lowest end of the scale rise out of it – and become middle or upper class? Often? How do individuals do this? Through wealth? Education? Other means? Can you do this? Do you wish to do this? Why?



Discuss these points with your friends, teachers, or parents.



Activity 3: Prerevolutionary France: The *Ancien Régime*

In the eighteenth century, France was one of the largest, most populous and powerful of all European countries. For many it was the very centre of culture and civilization. It was also home to philosophical and political ideas.

French society under the old regime (*Ancien Régime*) was essentially aristocratic; prestige and preeminence in the social strata were accorded to those of noble birth or those possessing rank and landed estates. If you had been born into this society, your social class (status) would be **ascribed** from birth.

Ascribed: fixed; v. a no chance of change

How would this French peasant have felt towards his rich lord?

Absolute monarch: a king or queen who rules with unlimited authority

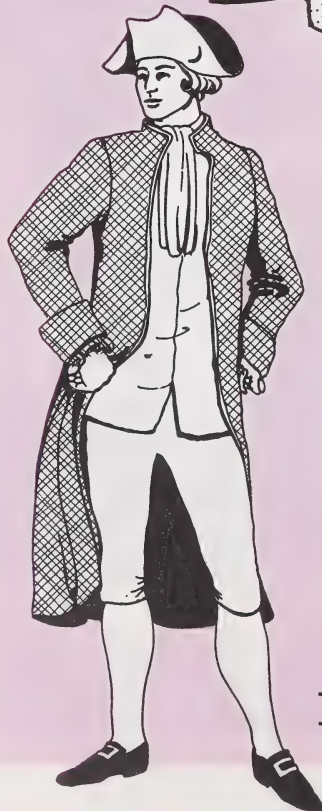


These social classes, with the king – an **absolute monarch** – at the top, enjoyed official legal recognition. This was the traditional concept of society as consisting of three estates.

**The First Estate:
The Clergy**



**The Second Estate:
The Nobility**



**The Third Estate:
The Common People**

Stratified Societies and Mobility

A distinctive feature of feudal society (in France and England from the eleventh century until the eighteenth) was its rigidity; one's social status was fixed and permanent – ascribed from birth. This rigidity created social inequality, which brought about the French Revolution of 1789 and the upsurge of workers' social and political movements in the nineteenth and twentieth centuries.

This was the shift away from rigidly stratified societies – the momentum to restructure human society on the basis of a belief in equality. The term we use for this is egalitarianism. You will investigate this shift in Section 2.

Think of egalitarianism in its broadest sense: the removal of privilege, voting powers for everyone (universal **suffrage**), extension of education, definition and protection of rights, social programs, and so on. All these changes are part of the idea of egalitarianism – an idea that continues to influence our lives today.

Suffrage: the right to vote

The Three Estates

The First Estate: The Clergy

The Church or clergy has always played an important role in society:

- it provided spiritual guidance
- it looked after the administration of the community
- it kept a record of marriages, births, and deaths
- it controlled education and social assistance
- it administered justice
- it owned large parcels of land and collected the **tithe**

Tithe: traditional amount given to a church

The clergy had a tremendous influence in the community because of the religious role they played.



The Church was, in a sense, the most effective organization in society, and, as a result, the clergy remained very strong and very influential. In the 1700s the Church was very powerful and very rich. The clergy included nobles as well as commoners who had become priests and had climbed in the religious hierarchy. The clergy, as a social class, enjoyed a privileged position in French society.

The Second Estate: The Nobility

In eighteenth century France, the nobility had much influence and much power. Their authority and their power derived from the ownership of large parcels of land given to the nobles by the king for services that they had rendered. In addition to the ownership of land, the nobility had many privileges and many rights.

Right: legal or moral privilege or authority



A noble had the **right** to

- hunt whenever and wherever he wanted
- impose and receive taxes
- expect labour and services for free
- collect dues

The nobles, as indicated before, had ownership of most of the land, and this justified the collection of dues from the peasants.

Responsibilities: duties or obligations

The nobility had well-defined **responsibilities** in the community. These included the following:

- The physical protection of the people in the community had to be assured. Simply, the nobility had to make sure that people were safe.
- Roads, bridges, and other public facilities had to be kept in good order.
- Certain basic facilities had to be provided in the community. The nobles had to make sure that a mill, an oven, or a press existed for common use when required.
- Administrative services, like the administration of the courts, had to be provided.

Note that one could not decide to become a member of the nobility. It was a hereditary position – an ascribed status; one was born into this social class, and one enjoyed the advantages of this class for life. Note also that although constituting a very small part of the population, the nobility had many rights and many privileges.



The monarch had absolute powers in prerevolutionary France.

The Third Estate: Peasantry, Craftsmen, Bourgeoisie

Sometimes members of the Third Estate were called the common people. This Estate included a variety of groups, all together making up the majority of French society.



One group, the most powerful, included the business people who, through hard work and speculation, had been able to acquire large amounts of money. They were identified as the bourgeoisie (middle class). The bourgeoisie also included the civil servants and the bankers. Within this group there were individuals who were educated and who provided the ideas for change. Most of the people lived in towns and cities.

The peasants and the people that lived in small towns made up the biggest portion of the Third Estate. The serfs were bound to the land and were strictly limited in terms of rights, while they had to bear the heaviest obligations. People living in the country were subject to the authority of the lord. These people paid fees and a portion of their crop to the lord. In addition, they paid a variety of taxes.

With all these obligations, the peasants were nothing but beasts of burden.

- They had no opportunity for advancement nor any way to move out of the social class to which they belonged.
- They had to support the nobility and the clergy through the payment of rents, dues, and actual work.
- There was no social equality of any kind.
- The people in the lower class had no rights.

In defiance of these odds, it was precisely this class that significantly influenced the course of the French Revolution and the subsequent growth of egalitarian ideas in Europe and the rest of the world.

The serfs worked on large estates called manors. The lord's residence was a strongly built manor house or a fortified castle. The serfs lived in a village nearby. Each family had its own hut. In the village was the church, the centre of religious and social life.

Well . . . I guess I work on an industrial estate, and live nearby in a tenement . . .
The boss lives at Richland Manor uptown . . . four-car garage, swimming pool, jacuzzi . . . tennis court . . .



My religious and social life? Well, I go to church sometimes. I spend a lot of my time watching the Canucks and going to bingo . . . I play darts too . . .



But at least you're free to move out . . . to quit! The average village on a manorial estate in medieval times (up to and beyond the French Revolution of 1789) consisted of about four hundred people – perhaps 250 adults and 150 children. A peasant lived, cradle to grave, in association with about four bus loads of people, all known by name and all having a fixed station in life.

Four bus loads? That's about the number of us that went on a bus trip to the Stampede last year . . . I knew 'em all.



I guess comparisons are pretty wide here . . . Times have certainly changed. But I'm still free to starve!

And I'm free to move, but I need transportation, money, shelter, other employment . . .



In Section 2 you will explore the ideas of the great philosophers and thinkers of the eighteenth century – ideas that challenged the old order of absolute monarchy and class privilege existing in eighteenth-century France and Europe.

These thinkers came from the middle class or bourgeoisie and provided most of the leaders of the Revolution, the people who dominated its assemblies and committees.

But the Revolution was not purely a battle of the middle class against **aristocracy** and **absolutism**.

Aristocracy: privileged nobility

Absolutism: government by an absolute monarch

Why would such hatred have existed for members of the first two Estates?



These members of the Third Estate are carrying poles displaying the heads of guillotined aristocrats.

Without the support of the peasantry and urban lower classes, the Revolution would not have followed the course it did. The fate of middle-class revolutionaries often depended on, and their policies were often conditioned by, the role of the peasants and urban working class.

1. Imagine yourself to be a member of the bourgeoisie or middle class in prerevolutionary France. As a member of the Third Estate, you are unable to advance socially despite your education and wealth.

Write a letter to a fellow bourgeois in which you explain your frustrations with France's *ancien régime*.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper appears to be a standard notebook page or a sheet of stationery designed for writing. The edges of the paper are slightly irregular, suggesting it might be from a bound volume. There is no handwriting or other markings on the page.

2. List two roles each of the following estates had in prerevolutionary France.

a. First Estate: The Clergy

- _____
- _____

b. Second Estate: The Nobility

- _____
- _____

c. Third Estate: The Common People

- _____
- _____

Check your answers by turning to the Appendix, Section 1: Activity 3.

Follow-up Activities

If you had difficulties understanding the concepts in the activities it is recommended that you do the **Extra Help**. If you have a clear understanding of the concepts, it is recommended that you do the **Enrichment**.

Extra Help

1. As you know, when social class is ascribed or determined from birth and purely hereditary, it can be referred to as a caste. The following list contains people of different occupations at different times in history. Some belong to a social class, others to a social caste.

Decide which belong to caste (ascribed) and which to class (achieved), indicating your decisions by putting check marks in the appropriate column.

Person	Caste	Class
Peasant, France, 1700		
Farm worker, Saskatchewan, 1989		
Industrial worker, Ontario, 1970		
Priest, Quebec, 1980		
Baker, London, Middle Ages		
Blacksmith, England, Middle Ages		
Bishop, France, 1300		
Car salesman, Chicago, 1950		
Carter, London, 1530		
King, France, 1789		
Cab driver, Montreal, 1967		
Prince, Spain, Middle Ages		
Artist, Paris, 1950		
Monk, Italy, Middle Ages		
Movie star, Hollywood, 1985		
University professor, Edmonton, 1992		
Doctor, Paris, 1929		
Baron, England, Middle Ages		
Lord, Yorkshire, Middle Ages		
Feminist writer, New York, 1991		
Serf on manorial estate, England, 1450		

2. Read the statements about feudalism that follow. If you consider a statement true, write **T** in the blank provided; if false (or myth), write **F**.

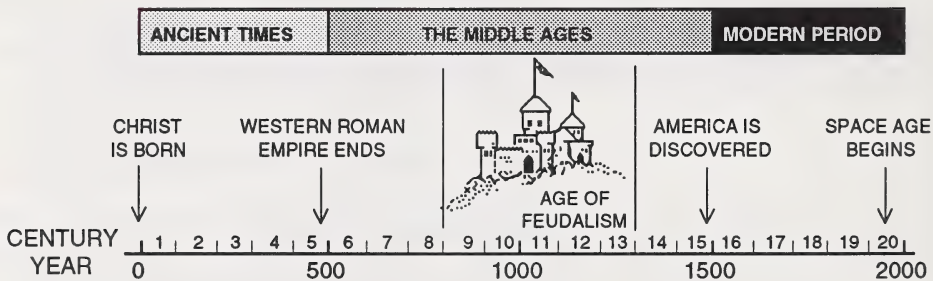
- _____ a. The social class to which you belonged was determined by birth.
- _____ b. At the top of the social structure were the nobility.
- _____ c. The clergy paid no taxes.
- _____ d. The nobility had well-defined social responsibilities.
- _____ e. The entire feudal system rested on the work of the serfs, who supported the lords and their knights.

- _____ f. The feudal period was a romantic and joyous period in which all the people knew their stations or positions.
- _____ g. In theory, all land belonged to the clergy.
- _____ h. At the bottom of the social strata came the peasants or serfs.

Check your answers by turning to the Appendix, Section 1: Extra Help.

Enrichment

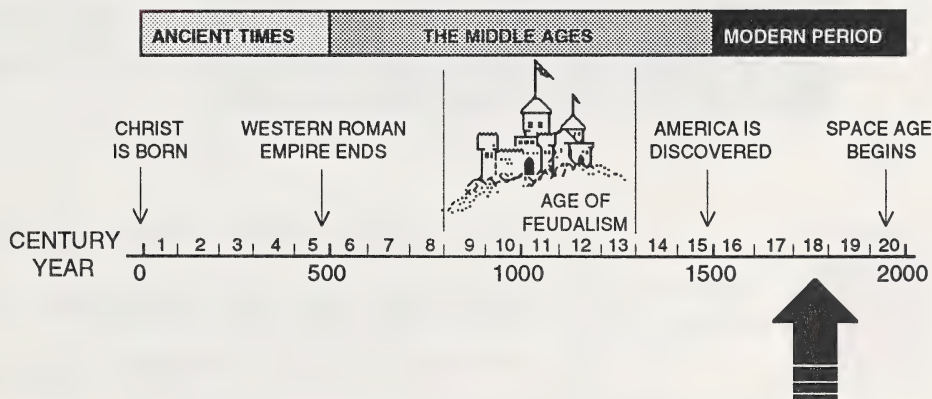
Study the following time chart carefully. Three general periods of history are shown. Note the time span of the feudal period and the way this fits into the entire span from Christ's birth to our present century. Then answer the questions that follow.



1. Name the three periods of history shown in the chart.

- _____
- _____
- _____

2. Complete the following statements. Fill in the blanks using the chart.
- Feudalism flourished in Europe from A.D. _____ to A.D. _____.
 - America was discovered in the _____ century.
 - The space age began in the _____ century, approximately in the year _____.
 - The Industrial Revolution (transition from agricultural society to urban-industrial society) began in the early _____ century.
3. In the following chart an arrow indicates the outbreak of a revolution in Europe. This revolution, with its slogan of *Liberté – Egalité – Fraternité*, has been described as the most important revolution in European history. It influenced many other revolutions.



- a. What revolution was this?

- b. In what year did it begin?

4. The Middle Ages were dominated by the belief that it was the chief business of all people to save their souls. Serfs, like the nobility, had souls – and they could best save them by performing the duties divine providence had given them. How does modern thinking differ from this? You may want to discuss this question with your family and friends before answering.

Check your answers by turning to the Appendix, Section 1: Enrichment.

Conclusion

The social, political, and economic inequalities of the *ancien régime* prompted outbreaks of revolutions which championed the idea of equality in Europe. You will discover that, though spearheaded by middle-class thinkers, these revolutions depended for their principal strength on the support of the peasants and urban lower classes.

Assignment
Booklet

ASSIGNMENT

Turn to your Assignment Booklet and do the assignment for this section.

Challenge of Ideas



A typical philosopher of the Enlightenment: Did this person belong to the working class?

Do you have rights? Do you have responsibilities and duties? Our society gives us rights but we are also expected to assume responsibilities. You have the right to attend school but it is your responsibility to study.

In this section you will learn the system of rights and duties in human societies, and the powers of ideologies to change social and political control.

You will also explore the challenge of ideas arising from the Enlightenment period, and the interpretation of the idea of equality that inspired the French Revolution.

Activity 1: Ideologies

You have explored the stratified societies of feudal Europe characterized by great inequalities at all levels: social, political, and economic.

This feudal structure lasted, with some minor changes and variations, for many centuries – in France and England from the eleventh century until the eighteenth. The entire social system was based on inequality.

Vassal: *servant; one who owed services to a lord in return for land and protection*



This system can be represented graphically on the basis of an exchange between the social group and the society to which that group belongs.

The exchange – still operative in modern democracies – is very simply this:

**Rights
Privileges
Freedom**



**Duties
Responsibilities
Obligations**

You might like to consider these questions for yourself:

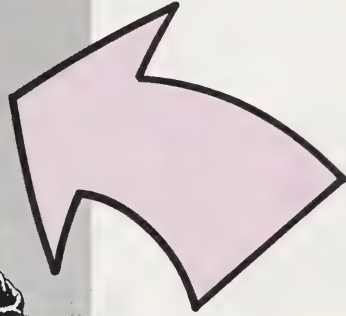
- What rights and privileges do I have?
- What duties and responsibilities do I have?

As you have seen, under the feudal system this exchange was grossly unequal. The monarchy, nobility, and higher clergy took much more than they gave. These groups were able to enjoy certain rights, freedoms, and privileges. The peasantry had only duties, responsibilities, and obligations.

Rights, Privileges, Freedoms



Monarchy, Nobility,
Clergy



Society

Duties, Responsibilities, Obligations

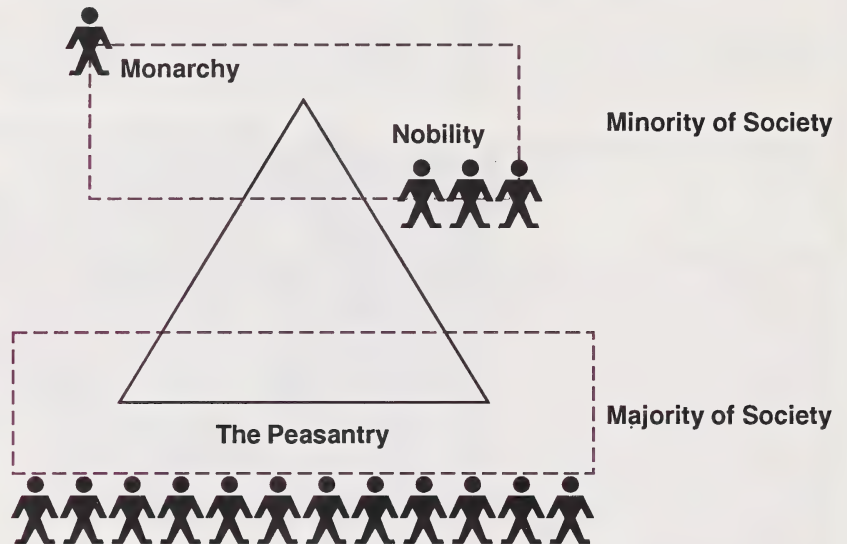


Peasantry,
Small Craftsmen



Society

Representing this feudal structure by way of a pyramid, we have this:



As you may expect, wealth, property, privileges, and political power accumulated with the minority of nobles and higher clergy at the top of society . . .

. . . while the peasantry and lower classes remained politically powerless, oppressed, and exploited at the bottom.



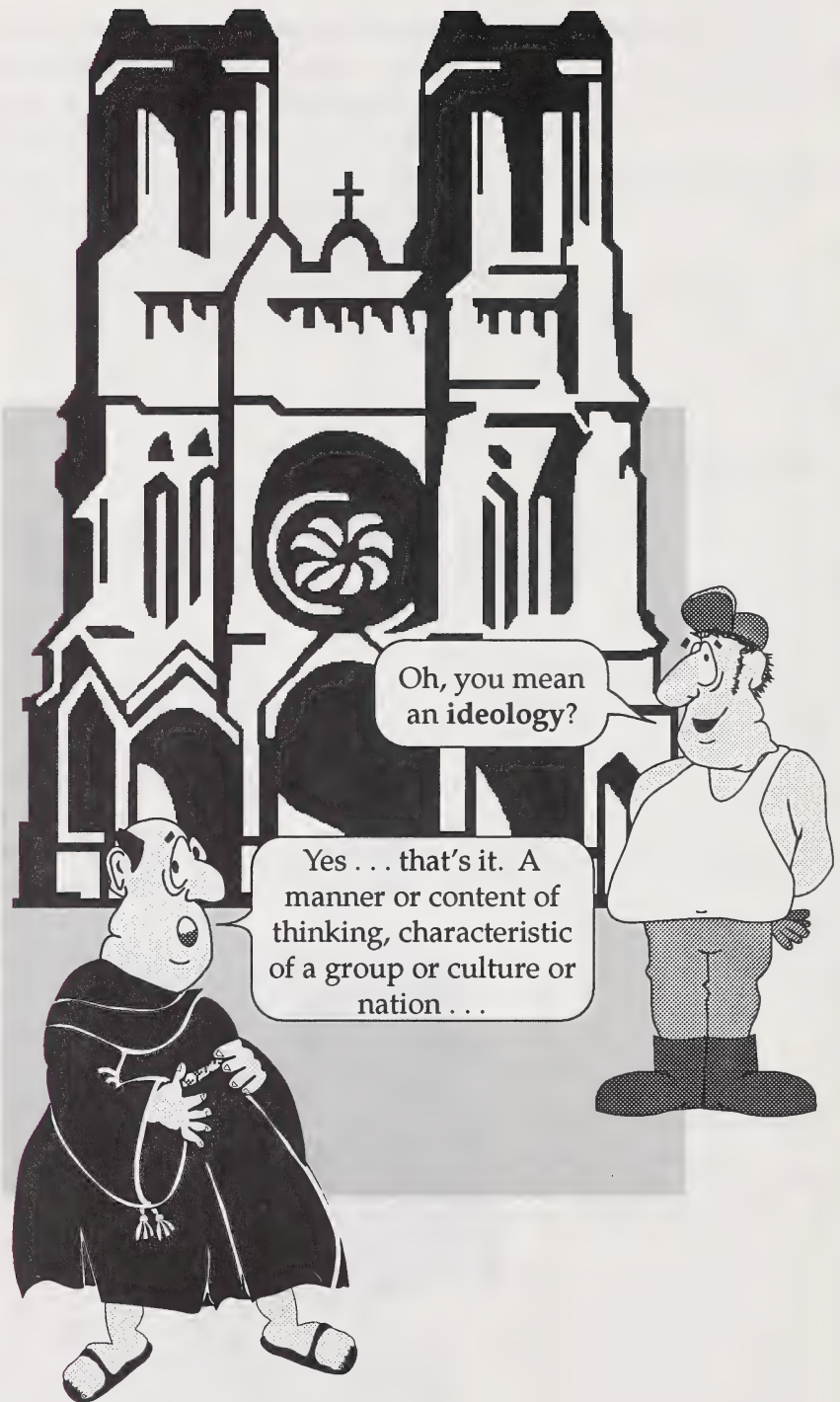
Rights, privileges, and freedoms were extremely limited and practically unknown to these groups. They lived in great poverty and died very young.

But . . . why? If the system was so unequal and unjust . . . if the vast mass of people – the serfs and small craftsmen – were totally oppressed, tied to the lord's land, why didn't they revolt, rise up against this feudal structure and change it?



A good question . . . one I've often discussed with my three servants. There was a peasants' revolt led by Wat Tyler in England – but the authorities soon cut him down (by the sword of course) and the whole thing fizzled out. The king retained power. But . . . what really ensures that the structure of society remains intact (resistant to change) and what makes people accept and conform to the dictates of the dominant power group or class is the way people think, that is, their belief system.

Ideology: *a manner of thinking that characterizes a nation, culture, or individual*



An ideology can become a very effective means of social control, of keeping order in a society and maintaining stability. It serves the purposes of those who fear change or revolution and consolidates their power.



It ties in with the social structure of course – for this structure reflects the common ideology of the society itself.



Prerevolutionary Thought

Feudal and medieval thought was dominated by the belief that it was the chief business of all men, women, and children to save their souls.



Serfs, like noblemen and clergy, had souls, and could best save them by performing the duties of the station in which a divine providence (the will of God) had placed them. People's social positions were their testing grounds.

Apart from one's placing in this society – one's work, income, and social status – there was no promise of mobility or change in one's social class.

Heresy: going against the teachings of the church



One practiced almsgiving of course, and helped the poor, the sick, the prisoner, and so on. But to question or challenge social structure, the absolute divine right of the King, was contrary to the divine will. That was a no-no! That was **heresy**. One must live one's life dutifully and obediently – as ordained by the Creator and His representative on Earth – the Monarch.

It's time to pause briefly at this point. Answer the questions that follow.

1. Read each phrase and think of the word it describes or the word that will complete it.

The first letter of each response will spell out an important concept which forms a basis of study for this entire module. The first response has been completed for you.

- _____ **idea** a. a thought or image in our minds
- _____ b. government system that allows the people to select their rulers
- _____ c. what one goes to school to get
- _____ d. an exclamation that sounds like a letter
- _____ e. something the king owned in the middle ages but serfs didn't
- _____ f. we always _____? money to the government
- _____ g. _____? whizz!!
- _____ h. something a student never does while studying social studies

2. Place the first letter of each response in the appropriate blank. The first has been done for you.

- | | | | | | |
|----------------|----|-------|----|-------|----|
| _____ i | a. | _____ | d. | _____ | g. |
| _____ | b. | _____ | e. | _____ | h. |
| _____ | c. | _____ | f. | | |

Have you discovered the answer?

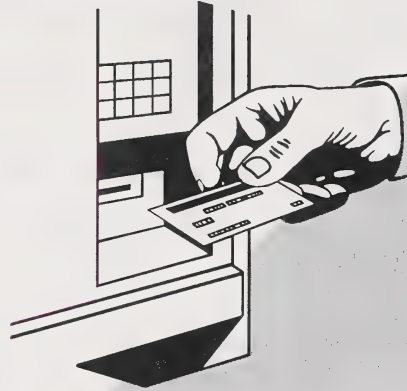
The concept is _____.

Check your answers by turning to the Appendix, Section 2: Activity 1.

Activity 2: The Idea of Progress

You should be very aware of the way you think and the way you look at the past. This will help to understand more clearly the radical (extreme) changes in ideas that came before the great European revolutions.

We have a habit of looking on the past as a sort of seed, of which the present is the fruit.

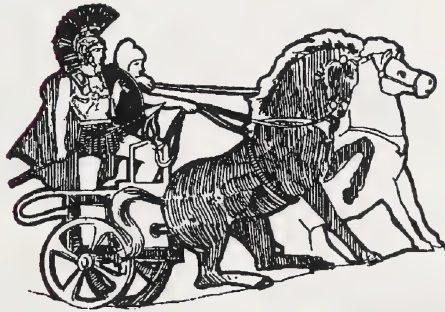


What are the "seeds" of these present-day technical marvels?

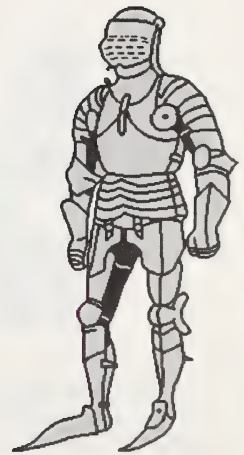
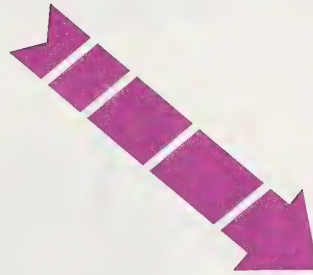
We think of change as being normal. We expect the future to be different from the past. It is difficult for citizens in advanced countries to imagine conditions that remain the same over long periods of time. Yet this acceptance and expectation of constant change is really quite new in human history. It is less than four hundred years old.

It began with an important change in thinking:

People of my age – the late feudal and medieval age – were taught that the history of human kind, as a whole, was in a process of degeneration. We believed that the history of humanity was a descent from some Golden Age of the past, as represented graphically here.



The Ancient Past



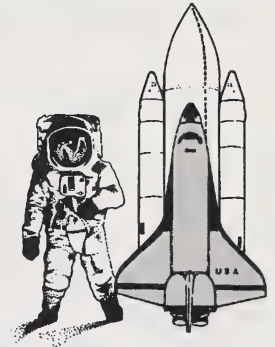
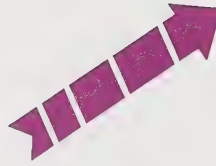
The Feudal-Medieval Period

Seen this way the history of humanity is one of degeneration.

By contrast, in the seventeenth and eighteenth centuries, with the advent of a new scientific point of view, the history of humanity was thought of as an ascent into some Golden Age in the future.



The Past



The Future

Seen this way the history of humanity is one of progress.

So, what you are saying is that up to the end of the 15th century, there was a belief that a wonderful time of learning, wealth, and civilization had existed in the distant past – the Golden Age.

Then, with increasing scientific knowledge, culture, and trade in the 1600s, people began to believe that their efforts could lead to improvements in the human condition and a perfect society in the future.



Notice how often the word “progress” is used in popular language and in the media. (Listen to the TV and radio. Read your local newspapers. Count the times this word occurs.) Yet this concept is hardly more than two or three centuries old. What caused this radical transformation of thought – this fundamental challenge to the fixed ideas of the late feudal age?

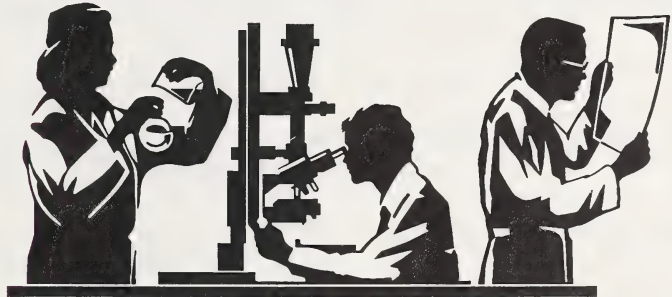
Do you remember our monk-from-the-past?

Hierarchy: *a series of things or people graded from highest to lowest*

... but to question or challenge our common beliefs ... our **hierarchical** social structure, or the divine right of kings was contrary to the divine will. That was a no-no!



You can see, then, that real progress (that is, progress involving real change rather than just hardware improvements) comes about only when we question our fundamental assumptions and beliefs.



The struggle for equality began in Europe with the revolutions of the late eighteenth and nineteenth centuries. But it was the great philosophers and thinkers of the eighteenth century who acted as its catalyst, that is, who caused people to question their fundamental assumptions.

1. Use this graphic representation to help answer the questions that follow:



- a. List two rights or freedoms that you possess as a citizen of Canada.

- _____

- _____

- b. List three duties, obligations, or responsibilities you owe to Canadian society. You could include your family, school, friends, or employer.

- _____

- _____

- _____

2. a. What rights or freedoms did the feudal serf, or peasant, enjoy?

b. What were the duties or obligations of the feudal peasant? Name two.

- _____

- _____

3. Circle the letter of the choice that **best** completes the following statement:

Feudal thought was dominated by the belief that

- a. society could be made better by prayer, fasting, penance, and almsgiving
- b. the King was God's representative on Earth
- c. all people had an equal chance to get into heaven through good works
- d. the best way to save your soul was to carry out the duties of the station in which you were placed by God

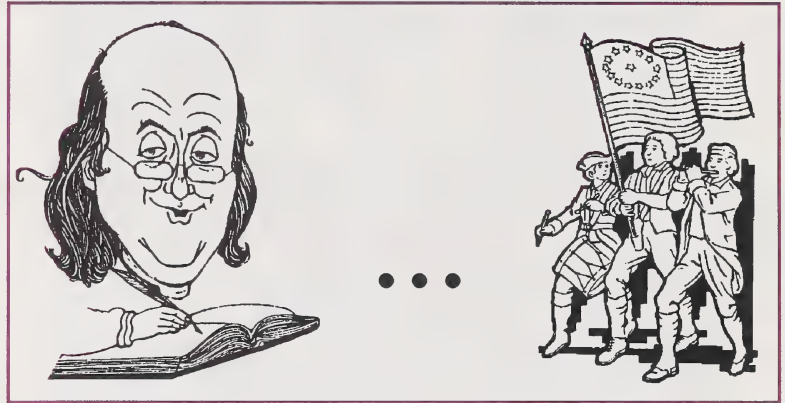
4. Indicate whether the following statements are **T** (true) or **F** (false):

- _____ a. Society can progress only when people question their fundamental assumption and beliefs.
- _____ b. The idea of a constantly changing society is over one thousand years old.

Check your answers by turning to the Appendix, Section 2: Activity 2.

Activity 3: The Enlightenment

Philosophers Help Spark the Age of Revolutions



Ideas of the great thinkers of the eighteenth century radically challenged traditional society. These ideas shook the foundations of European society and severely disrupted its social, political, and religious institutions.

Enlightenment: the period of great intellectual change in the eighteenth century during which reason was made the test for all things; the Age of Reason



This period of intellectual change is often called the **Enlightenment**. It extended roughly from the English Revolution of 1688 to the French Revolution of 1789 and included the American Revolution of 1776. It is sometimes also referred to as the Age of Reason.

Three of the most famous philosophers of the period – Montesquieu, Voltaire, and Rousseau – although coming from different backgrounds and often disagreeing strongly in their views, were unanimous in two areas:

- they condemned the existing society
- they were convinced that life could be made better for the great majority of humanity

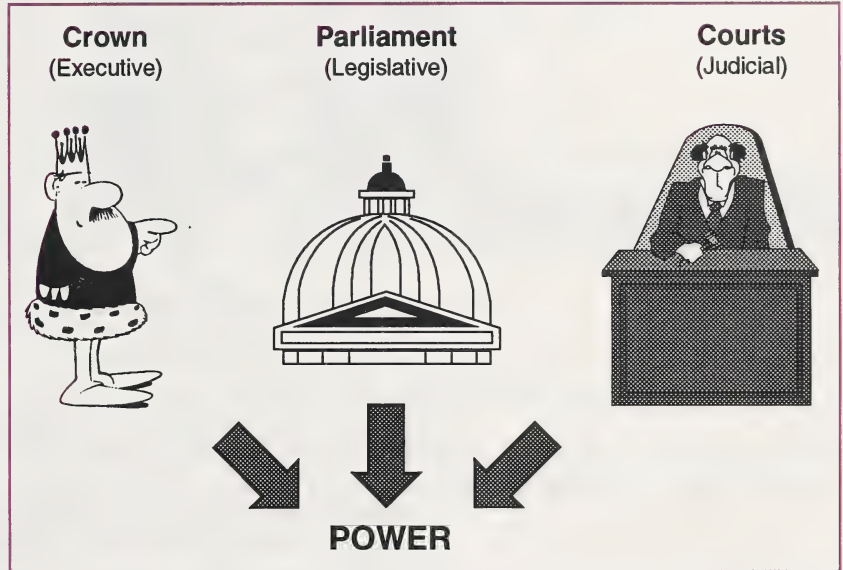
All three were literary geniuses, and their brilliantly expressed views opened the way for the sweeping changes that were to come with the American and French Revolutions.

Montesquieu

Montesquieu's most important ideas stemmed from a two-year visit to England which made him enthusiastic and hopeful.

"England is the freest country in the world," he declared.

As Montesquieu viewed it, power in Britain was cleverly divided among the executive (monarch), the legislative (parliament), and the judiciary (courts).



These separate powers checked and balanced each other so that no one branch of government could enjoy unlimited power and so become oppressive.

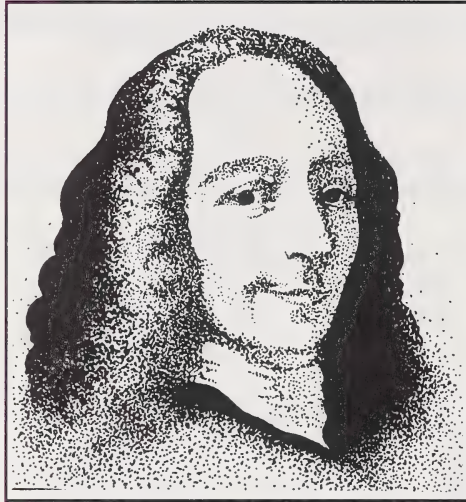
For Montesquieu, the unlimited (absolute) power of the French King compared unfavourably with the limited monarchy of Britain. "The sovereign . . . is unable to inflict an imaginable harm on anyone."

After the American Revolution and the overthrow of British colonial oppression, the revolutionaries drew up a **constitution** containing within it checks and balances that Montesquieu regarded as essential to safeguard against **despotism** and the corruption of power.

Constitution: a set of fundamental laws to which even a country's ruler is subject

Despotism: absolutism; having complete, unlimited, and absolute power

Voltaire



“I disapprove of what you say,
but I will defend to the death
your right to say it.”

Voltaire's aim was to enlighten and better society through what he said and wrote. Before he died, Voltaire had become one of the greatest, most influential literary and intellectual figures in Europe.

- He was a champion of religious tolerance, but bitterly critical and intolerant of the organized church.
 - Orthodox (established) Christianity was the greatest enemy of humanity because it encouraged superstition, cruelty, stupidity, and intolerance.
- He disliked government corruption and tyranny.
- He was afraid of the powers that democracy could bring to the masses and how they would use these powers.
- His political ideal was rule by an enlightened or rational **despot** who would safeguard basic individual rights and govern for the general good. People would have freedom of thought.
 - The ruler would oppose laziness, sloth, religious persecution, and intolerance.
 - The ruler would encourage industry, art, and science.
- He felt governing powers would be used to help create a joint, efficient, and modern state.

Despot: *absolute ruler*

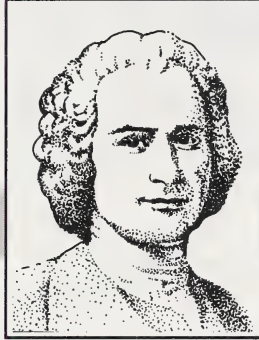
Enlightened despotism: rule by an absolute ruler who has the best interests of his people at heart and who rules according to the laws of reason

Voltaire's views won the support of most philosophers, and powerfully influenced European governments of the eighteenth century.

Not surprisingly, many monarchs were strongly attracted to Voltaire's idea of **enlightened despotism**.

Can you suggest why?

Rousseau



"Man is born free, yet everywhere he is in chains."

The youth rebellions of the 1960s based on disenchantment with mass industrial society, contained elements of Rousseau's romanticism. The hippie movement favoured unstructured life-styles living close to nature.

This is the opening of Rousseau's most famous book, *The Social Contract*.

His romantic mind pictured a primitive and bygone golden age in which human beings lived close to nature. It was a paradise in which property didn't exist and all men and women were equal.

Political power, said Rousseau, was something created by human beings, for no group of people had any natural authority over their fellow human beings.

Governments, established originally by humans for their own benefit, had grown to be tyrannical and cruel.

Liberty had been destroyed by unjust laws, crushing taxes, police, prisons, and armies. The armies were devices by which the strong maintained power over the weak.

Humanity, naturally good, had been corrupted by civilization, which is basically evil and corrupt. It is interesting to note here that like the ideas of medieval society, Rousseau's view of humanity is one of descent from a golden age in the past. This view is illustrated in the following diagram.

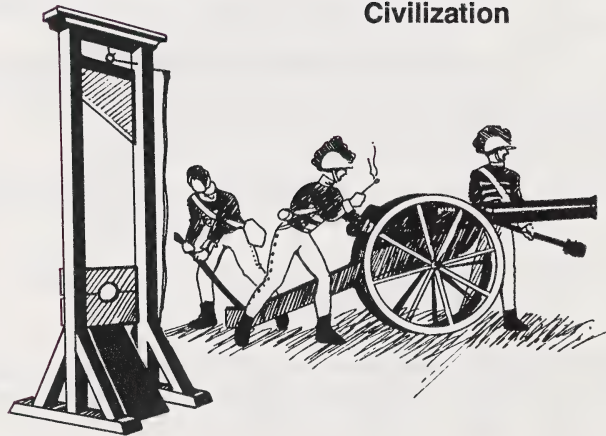
Golden Age of Primitivism



- life close to nature
- no private property
- equality
- no armies, police, government
- no prisons, taxes
- natural law



Civilization



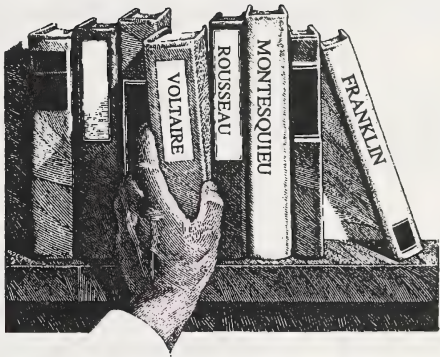
- the nation-state
- political power
- political corruption
- prisons
- unjust laws
- armies, police
- wars
- private property
- social engineering

This levelling down with an aim of EQUALITY is the essence of egalitarianism. It has become a dominant ideology in western societies – both in education and social programs.

For people to be happy and good, Rousseau urged a complete change in society. To reach the goal of justice and equality for all, Rousseau felt the following were necessary:

- class distinctions had to be levelled
- society would have to recapture the simple, noble existence of their primitive ancestors

Fact and Myth



It has been said that the Enlightenment and the revolutions stemming from it have greatly influenced world history. Even modern-day thought remains influenced by the French philosophers. Misconceptions, however, still abound.

1. Complete the **fact** and **myth** activity that follows. Read each statement, decide if it is fact or myth, and indicate your answer with a check mark in the appropriate column.

(Answer rapidly; do not spend too long on each.)

Statement	Fact	Myth
Primitive societies were peaceful.		
Primitive societies had crime, aggression, and murder.		
Absence of the state (government, police, laws, and so on) leads to anarchy and disorder.		
Primitive peoples created technology.		
Primitive societies lacked organization.		
In primitive society everyone was equal.		
Civilization corrupts and degrades everyone.		
Political power groups existed in primitive societies.		
Laws existed in primitive society.		

2. Can you think of some other myths people accept when thinking or talking about the past? List one or two.

3. Select the political belief from the right-hand column that fits the Enlightenment philosopher in the left-hand column. Write the appropriate number in each space.

- | | |
|----------------------|---|
| _____ a. Montesquieu | (1) The state should level class distinctions and create equality. |
| _____ b. Voltaire | (2) Power in the state should be divided between crown, parliament, and courts. |
| _____ c. Rousseau | (3) The state should be ruled by an enlightened, humanitarian despot. |

4. In the spaces provided, identify who made each of the following statements:

- a. "Man is born free, yet everywhere he is in chains."

- b. "I disapprove of what you say, but I will defend to the death your right to say it."

- c. "(in Britain) . . . the sovereign is unable to inflict an imaginable harm on anyone."

Check your answers by turning to the Appendix, Section 2: Activity 3.

If we were to pick a dominant figure symbolizing the eighteenth century, it would not be a king, churchman, statesman, or victorious general, but the intellectual – or thinker.

The eighteenth century was above all the *Age of the Arisen Intellect*, and the French Revolution originated, not with oppressed peasants, but with a section of the nobility and with middle-class intellectuals – products of the Enlightenment, the *new thought*.

5. All societies present contradictions – as much today as in the past. Your awareness of contradictions will help your understanding of current issues.

Discuss the following points with your fellow students or family. Briefly, write down your conclusions.

- a. Since the peasants in eighteenth-century France were the most oppressed and the most brutally treated class, why were they not the first groups to rise up, revolt, and change society?

- b. Some of the nobility wished to see major changes at the top of French society. What form of changes do you think they wished to see – and support?

- c. What methods of communication existed in the century that helped to spread the ideas of Voltaire, Rousseau, Montesquieu, and other thinkers?

Check your answers by turning to the Appendix, Section 2: Activity 3.

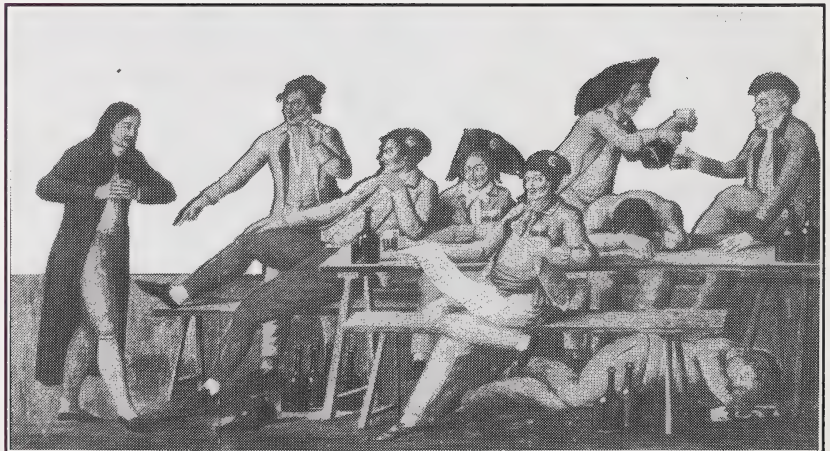
Activity 4: The French Revolution – A Review

The French Revolution lasted ten years, from 1789 to 1799. Described as being the most shattering and violent revolution in world history, this revolution's shockwaves still influence social, educational, and political structures of societies throughout the world.

Egalité – the idea of equality, of a levelling down, was the core ideal of the Revolution, and it has become a dominating influence in democratic states. Note, therefore, that this idea (or ideal) **continues** to be a controversial issue in some major areas of modern society.

This would be a good time to review the causes of the French Revolution (see Module 1). When you've done this, complete the following.

A Republican Tribunal



Groups of citizens held trials of people accused of resisting the revolution that made France a republic. Often those who were accused were the rich, especially the nobility and the higher church leaders. Most of the people who were brought before these tribunals were found guilty and were executed. Probably 40 000 people died, half by the guillotine.



1. List five or six general causes of the French Revolution.

- _____

- _____

- _____

- _____

- _____

- _____

2. Review the meanings of the following terms:

economic	• the way people satisfy their physical needs
political	• how people are governed
social	• the way people live together in groups

Given this distinction, classify the causes you listed in the previous question as economic, political, or social.

Economic Causes	Political Causes	Social Causes

Check your answers by turning to the Appendix, Section 2: Activity 4.

Activity 5: Freedom and Licence

Since the Revolution, freedoms and rights in democratic societies have become codified (set down in codes) and protected by law. These freedoms and rights can be increased, altered, and sometimes (in times of war or internal disorder) be restricted, or even abolished entirely.



The Declaration of the Rights of Man: statement adopted by the French National Assembly in the first year of the Revolution, containing many of the ideas of the Enlightenment philosophers and setting out the principles of human rights and freedoms

A person living in a non-democratic state may be free from hunger and homelessness, yet be severely restricted (or forbidden) in terms of the freedom to express thoughts and opinions critical of the government.

Think, for a moment: What are your freedoms to . . . ? and what are your freedoms from . . . ?

Freedom: unrestricted as to actions; independent; unconfined

Licence: freedom used irresponsibly; abuse of freedom

Not surprisingly, **The Declaration of the Rights of Man**, evolving from the French Revolution, reflects the fervent ideals and dreams of the Enlightenment thinkers. Do you recognize Rousseau's *noble savage* in the quotation, "Men are born and remain free and equal in rights"?

But note that no freedom is unlimited. Freedom depends upon circumstances.

For example, one is free to eat as much as one pleases in certain situations, but there are biological limits. One's stomach can hold only so much at one time. The digestive system is governed by natural laws which determine what and how much we can eat.

There are different kinds of freedom. You can be free **to** create whatever you can imagine or say what you think, and you can be free **from** hunger, disease, persecution, harassment, and so on. Many think of freedom as freedom **from** rather than freedom **to**.

Note also that liberty or freedom itself is a type of limit on behaviour.

Liberty is the freedom to do all that does not harm others.

Liberty, then, demands a particular sense of responsibility and respect for others' liberty. It requires respect for the other as a person and, as democracy increases personal liberty and personal rights, this means also a corresponding increase in our commitment to the democratic ideal and our sense of social responsibility.

Some still fail to distinguish between **freedom** and **licence**. It is important for you to distinguish between these two.

Licence means freedom that is irresponsible. It does not respect the rights of others. It can also be a disregard for rules of personal conduct.



What would be the result if all drivers took licence with the rules of the road?

1. Which of the following situations are examples of freedom, and which of licence?

a. Sharla and Stan (teenagers) are given permission to go to the grad party and stay out late. They return home at the agreed time.

b. Mary and Sean (teenagers) are given permission to go to the grad party. They are invited by some friends to attend a house party at a nearby town. They decide to go to this party.

c. Mr. Svensen gives his son Bjorn permission to fly his Cessna plane – strongly warning him to avoid the flight paths of a nearby airport. His son does this, and returns safely in the Cessna.

d. Mr. Larsen gives his son Anders permission to fly his Cessna plane – strongly warning him to avoid the flight paths of a nearby airport. Anders, for the fun of it, veers into one of the major paths. A large airplane, attempting to evade a midair collision with Anders' plane, clips its wing on a radiotower, crashes, and explodes. All 320 passengers and crew are killed.

2. Can there be freedom without some form of responsibility? Explain.

Check your answers by turning to the Appendix, Section 2: Activity 5.

Can you think of freedoms in Canadian society that are abused?

Follow-up Activities

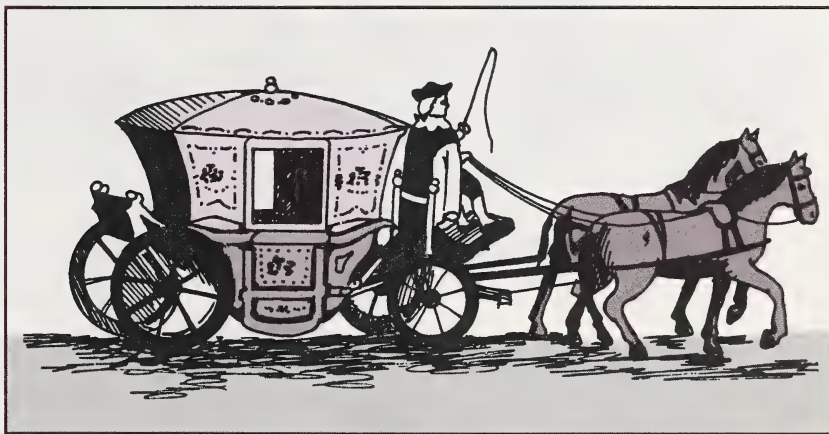
If you had difficulties understanding the concepts in the activities, it is recommended that you do the **Extra Help**. If you have a clear understanding of the concepts, it is recommended that you do the **Enrichment**.

Extra Help

You have been shown what life was like in prerevolutionary France. What follows will give you a bit more of the flavour of French life before the revolution. Read the material and complete the activity that follows.

In the eighteenth century, France was, in many ways, the leading country in Europe. Its population was nearly three times the size of Britain's and it had flourishing industries and great agricultural riches.

The elegance of its aristocratic society, its magnificent court, its roads, canals, arts, and manners were admired and imitated throughout the civilized world. Militarily, French armies were renowned for their professional skill, and the French navy had beaten the British in American waters.



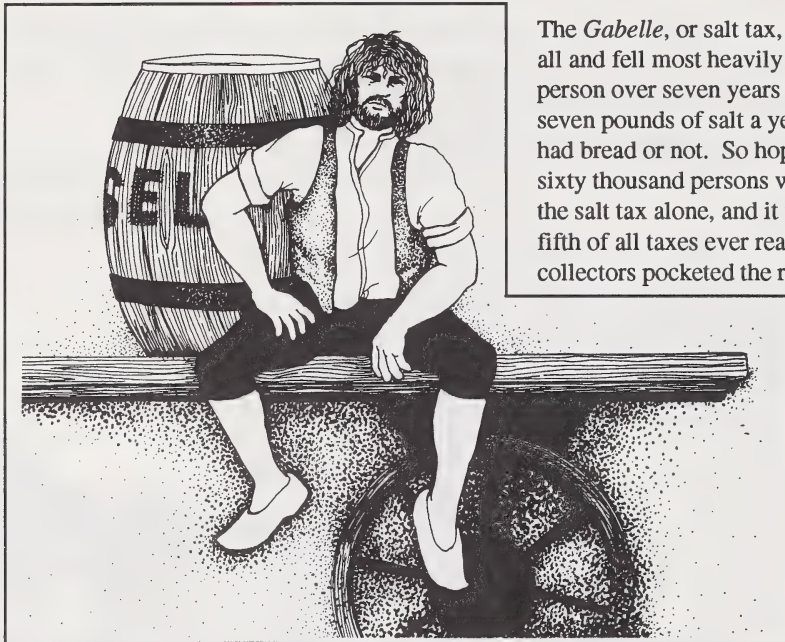
The French court had two hundred carriages.

Compared with Britain, France was a feudal country where the social structure or strata had remained fairly consistent since the Middle Ages. The society was ruled by an absolute monarch, surrounded by ministers and courtiers, not from Paris but from Versailles.

The nobility and higher clergy were privileged classes with little sense of responsibility towards the people beneath them, and the French aristocrats very seldom lived on their estates. They were maintained at Court, along with their entire families (sons of noblemen were all nobles), by taxes and feudal dues from the tenant-farmers and peasants.

Taxation was as unjust as it was chaotic, and was throwing the entire country into a severe economic crisis.

Generally, the privileged classes paid least, while the poorest peasants paid as much as eighty-five francs out of every one hundred they earned.



The *Gabelle*, or salt tax, was the most hated tax of all and fell most heavily upon the poor, since every person over seven years old was compelled to buy seven pounds of salt a year, whether that person had bread or not. So hopeless was the system that sixty thousand persons were employed in collecting the salt tax alone, and it was estimated that only a fifth of all taxes ever reached the Treasury. The tax collectors pocketed the rest.



So . . . a family of seven – two adults and five children over the age of seven – would have to buy $7 \times 7 = 49$ pounds of salt per year . . . even if they had no bread to eat for most of the time!



Famine occurred from time to time, not merely because of crop failure, but because towns and provinces had a complicated toll system that prevented the free movement of goods inside France.

Thus, when one area had a bad harvest, it often proved impossible to move corn from another, more plentiful, area.

In the country, peasants endured treatment unknown in England since the Peasant's Revolt. The French peasants, ignorant and half-starved, were regarded as little better than brutes; and when they finally rose against their oppressors, they behaved with the savagery of brutes.

Keeping in mind all that you have learned in Modules 1 and 3 about life in pre-revolutionary France, imagine that you are one of the philosophers living back in that time. Write a letter to a newspaper explaining what you think is wrong with French society and what changes should be made.

[illegible]

Check your answers by turning to the Appendix, Section 2: Extra Help.

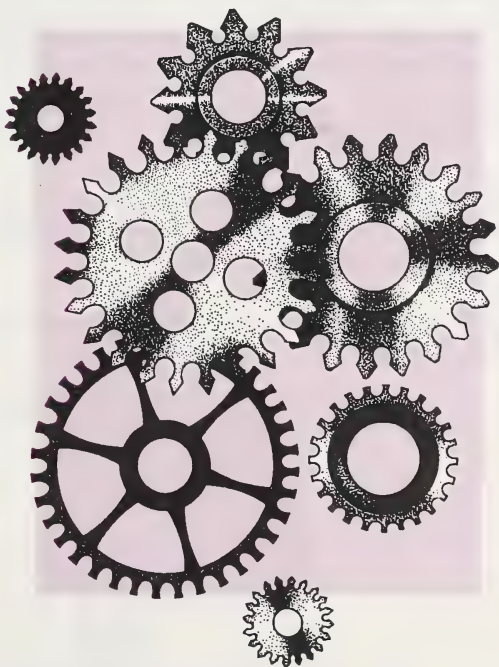
Enrichment

In this section you have examined the impact of the Enlightenment on the people of the eighteenth century. What follows will give you more information about the Enlightenment. Read this material and answer the questions on it.

The thoughts and ideals of late feudal societies were fundamentally challenged during the Enlightenment period.

The Enlightenment contributed much to the economic, social, and political revolutions that followed. It also led to the creation of the nation-state and the establishment of political power blocs in Europe.

It was also a period when the ideas of a rising commercial and industrial middle class began to openly challenge and win out over the tradition-based ideas of the nobility and clergy.



It was in the eighteenth century that scientific ideas first began to be applied widely to everyday life.

Farmers, utilizing the scientific outlook, revolutionized agricultural methods – methods accepted and practised without change for centuries.

In a few decades farmers doubled and tripled the average mass of livestock and increased by almost 2.5 times the grain yield of a hectare of land.

People now began to experiment with electricity. They made the first aerial flights by balloon, and discovered effective ways to control smallpox and scurvy.



This 1802 cartoon illustrates "The Cow Pock-or-the-wonderful effects of the new innoculation." Dr. Jenner discovered that a cow pox vaccine provided immunity to the deadly disease small pox. His work was the foundation of the science of modern immunology. Notice the fear of the people at this strange unknown.

As technology and science gained prestige, thinkers attempted to apply scientific methods to every aspect of life.

People of this period placed their faith and hope in reason alone, which, they believed, when applied in all areas of human activity, could lead to happiness in both the individual and society.

Thus, the social equation became simple and very appealing to the rational or reasoning mind.

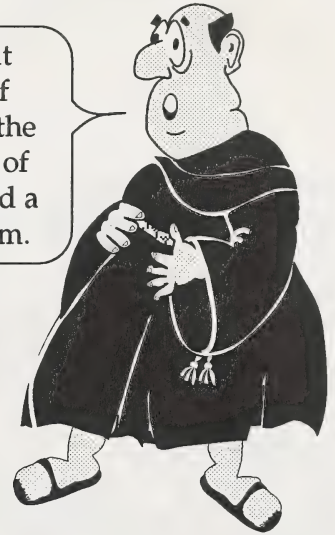
**INDIVIDUAL + SOCIETY = HAPPINESS
CONTENTMENT
PROGRESS**



**Material Wealth
Science
Social Programs
Social Engineering**

And what of previously held concepts of God – and relationships between the individual and God? With the idea that natural laws controlled everything, religion gave way to ritual, and the close relationship people had felt they had with God fell into the background.

Yes . . . I can see that one result of the increasing popularity of reason or rational thought was the steady erosion (wearing away) of traditional religious loyalties and a greater concern with materialism.



What need was there for a God of love – for forgiveness and salvation – when human nature was not only basically good . . . but **perfectible**?



Perfectible: able to improve or achieve perfection; flawless

The Enlightenment was a time of confident questioning and a time of increasing optimism, but it ushered in one of the most violent and cataclysmic revolutions in world history. The French Revolution unleashed forces of class warfare and nationalism that shook the foundations of civilization.

1. a. Complete the social equation that grew out of the Enlightenment. The framework is drawn for you.

<div></div>	+	<div></div>	=	<div></div>
-------------	---	-------------	---	-------------

- b. What force, power, or influence is omitted from this social equation?

- c. Why was it omitted?

2. You may want to discuss these questions with your friends before answering them briefly.

- a. To what extent is the social equation true of today's society?

- b. Does technology and material progress bring happiness and perfection? Explain.

- c. Are religious dogma (religious beliefs laid down by the church) and traditions still influential in today's world? How? Where?

Check your answers by turning to the Appendix, Section 2: Enrichment.

Conclusion

The dominant figure of the prerevolutionary period was not the king, priest, politician, or general. It was the intellectual – the thinker. Ideas translated into action – into the concrete situation of people's lives – and changed the course of European and American history.



ASSIGNMENT

Turn to your Assignment Booklet and do the assignment for this section.

Assignment
Booklet



Aftermath



Are you interested in getting a better job and making more money? In our society you are able to move up the social ladder. However, equality is also stressed.

In this section you will learn that changes in equality and social mobility impact on

- social programs
- public education
- suffrage (voting)
- the protection of rights
- representative democracy

The section examines the impact of industrialization, the extension of the franchise, (the right to vote) and the growth of movements of protest and concern following the French Revolution. A specific focus on the status of women in modern Canadian society concludes this section.

Activity 1: Results of the Revolution

As both the Industrial Revolution and the French Revolution unfolded in the last years of the eighteenth century, the way was being paved for major changes in the lives of people in Europe in the nineteenth century.

As you have learned in Section 2, one of the most striking features of the Enlightenment was its transformation of current thought about the relationships

- between man and God
- between individuals and society
- between societies

This change in thinking was inevitably reflected in the concrete situations of men and women living in the world – politically, socially, and economically.

Emancipation: the granting of freedom

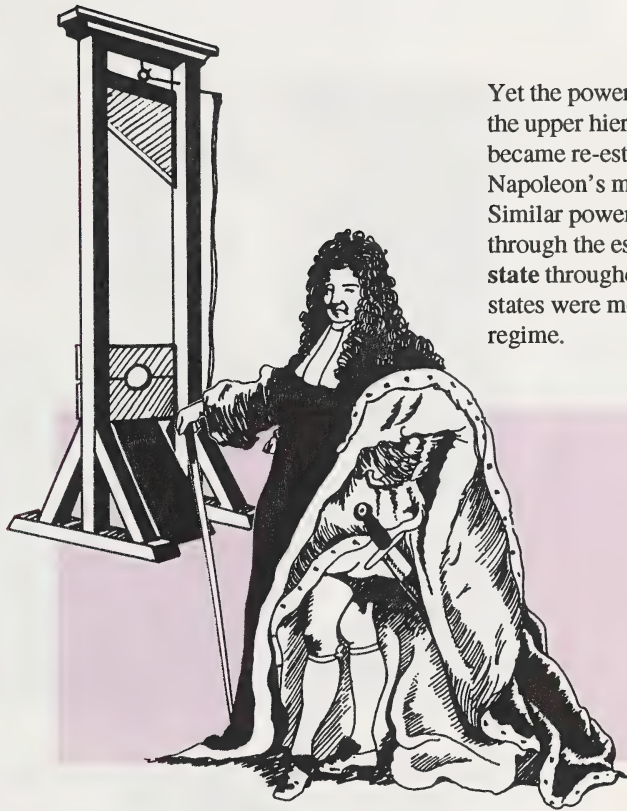
Republicanism: the ideology of government by a democratically elected ruler, usually a president



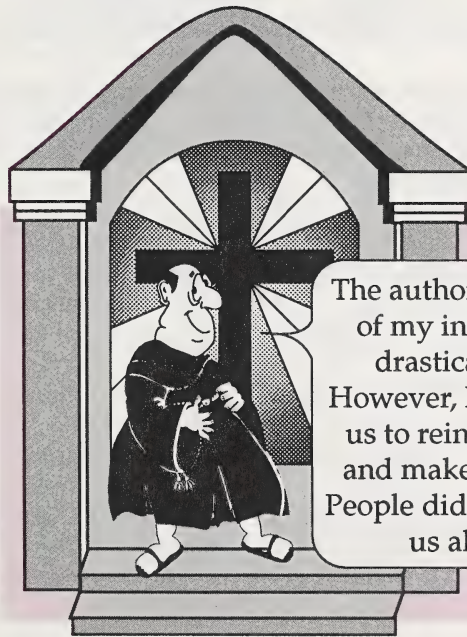
The peasant classes, seeking **emancipation**, were given great hopes of change. But they remained – very largely – landless and lacking in political power. In France, for example, freedoms promised by **republicanism** were replaced by the military oppression of the Napoleonic regime.

The powers of absolutism (as represented through the monarch) were struck down permanently.

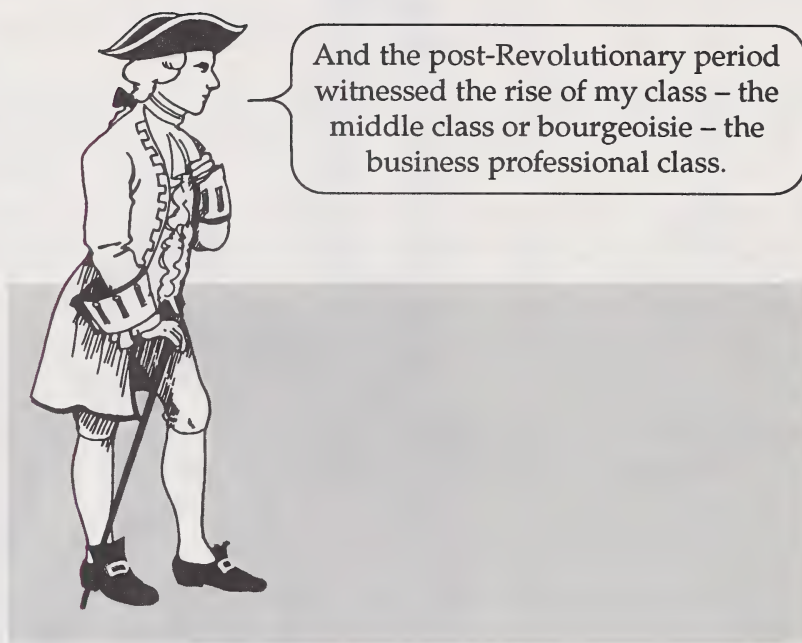
*State: an independent,
self-governing country*



Yet the powers of the nobility and the upper hierarchies of society became re-established under Napoleon's militaristic regime. Similar powers gained strength through the establishment of the **state** throughout Europe. These states were modelled on Napoleon's regime.



The authority and power of my institution was drastically altered. However, Napoleon used us to reinforce his state and make it acceptable. People didn't want to lose us altogether.



This provided an even greater strengthening for the state structure, ensuring its preservation and reinforcing its powers.

Social Change and Population Growth in England

At the beginning of the eighteenth century in England, only a small group of wealthy farmers, industrialists, and nobility enjoyed social and political privileges. Working people, small farmers, and shopkeepers were still denied equality.

There was a general population increase in Europe in the eighteenth century. The population grew from sixty million in 1640 to about 140 million by 1750. Many people moved to the cities. By 1740, London was the largest city in the world, with a population of 725 000 people.

There were a number of reasons for the increase:

- Agricultural improvements resulted in larger quantities of food.
- Better transportation made it possible to ship food from one part of Europe to another.
- Advances in medicine resulted in a drop in the death rate.

In 1800, the total population of Europe was 187 million. By 1914, it had increased to 466 million. Better medical knowledge led to longer life expectancy. The infant death rate was reduced.



Economist Adam Smith

Britain was the first modern country to be seriously concerned with the population explosion, locked as it was on two small islands. That concern was discussed as early as 1776 in Adam Smith's *Wealth of Nations* and then in 1798 by Thomas Malthus in *Essay on the Principle of Population*.

But the concern intensified throughout a century which saw Europe's population quadruple.

The Post-War Recession



Napoleon Extinguished: A Caricature of the Time

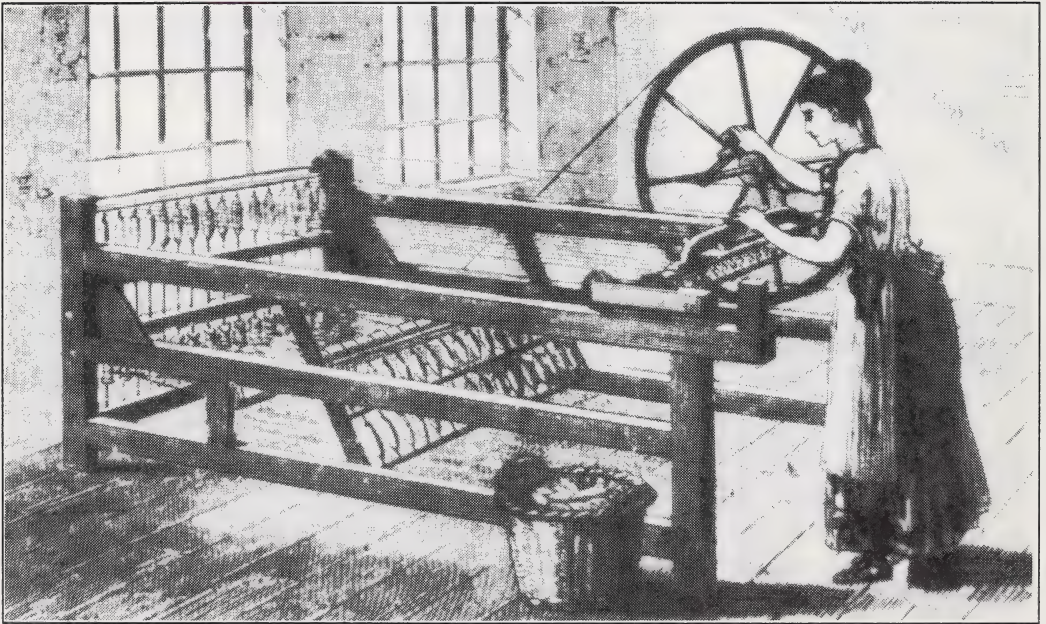
After Waterloo (the defeat of Napoleonic France), the British government no longer needed vast amounts of food and goods for its armed forces, but the foreign trade, which was expected to revive, fell away drastically. Foreign governments ceased buying for war; somehow they had managed without British goods for several years and now their people were too poor or the markets too disorganized for a spate of buying. British employers made and sold less; many closed down or went bankrupt; many reduced their labour force, and the numbers of unemployed swelled. Thousands of discharged soldiers and sailors made the situation worse.

There were more workers than jobs, for the British population had risen steadily. In 1801, there were eleven million people in Britain; in 1831, 16.5 million.

Decline of Agriculture and Destruction of Traditional Rural Life

The population explosion, serious in itself, was aggravated by the collection of these masses of people in the new urban centres resulting from the factory system.

The English textile industry was based on work done in thousands of cottages in rural areas. Weaving was done by the farmers' wives and daughters.

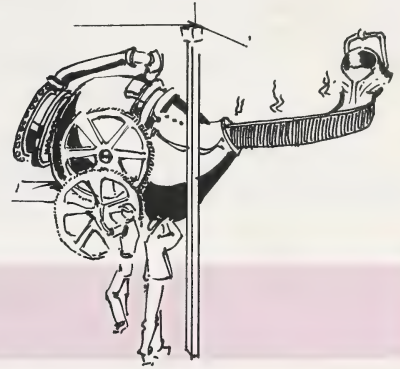


A woman works on the spinning jenny.

With the invention of the power loom, machinery became too unwieldy and too expensive for the individual farmer.

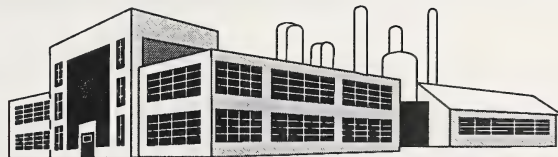
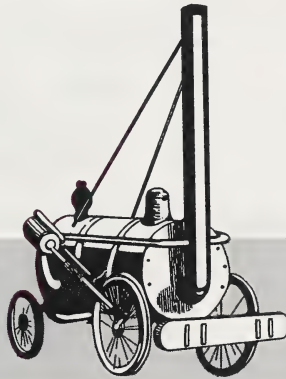
The Blast Furnace

The only people who could afford to operate and maintain huge machines were the *captains of industry*, the new middle class, who could set up their equipment in central locations.



The Steam Engine

The farmer, unable to support himself now without the additional income of his wife, was driven off the farm and into the city. The large cities became dumping grounds for millions of agricultural workers driven from the land.



All these changes in English society then (and these were reflected in traditional peasant societies throughout Europe) resulted in changes in the social and political structure. Certainly, the traditional institutions of king and royalty were being eroded.

Reapportionment: changing the size of ridings represented by members of Parliament

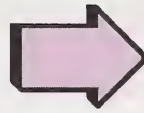
Franchise: the right to vote

A new middle class of industrialists and merchants arose; shifts in population raised questions of **reapportionment** and demands for extension of the **franchise** to the middle classes, later to the lower classes, and finally to women.

Change became a way of life – for many distasteful and disruptive but, in the face of the advance of technology and the redistribution of wealth, unavoidable.

1. Read each phrase or statement and think of the word it describes. The first letter of each response will spell out a description of the transition that is shown here:

FEUDALISM



DEMOCRACY/ EGALITARIANISM

- | | |
|----------------------|--|
| _____ thought | a. ideas come from it |
| _____ | b. the one in France shook Europe |
| _____ | c. the old system (a social structure) that lasted through the feudal period – in France up to the late eighteenth century |
| _____ | d. complete opposite of old thought |
| _____ | e. what you looked at in the beginning of Section 1 – it relates to your income, occupation |
| _____ | f. land of the Three Estates, Louis XVI, and Napoleon |
| _____ | g. opposite of closed |
| _____ | h. he was one of the French philosophers who said that man is born free |
| _____ | i. the rising class of post-revolutionary Europe and the Industrial Revolution, also referred to as the bourgeoisie |
| _____ | j. the French Revolution took place on this continent |

_____ k. the Industrial Revolution uprooted millions,
but it witnessed the growth of this

And the word is

t _____

2. Review the notes in this activity, and complete the following chart. Then do the work that follows which is based on the chart.
- a. Europe's population increased dramatically over the period of 1640 to 1750, and Britain's population increased at a rapid rate over the period of 1801 to 1831.

Complete this chart by giving the populations of the two areas for each period.

Population Increase

	1640	1750
Period 1 (Europe)		

	1801	1831
Period 2 (Britain)		

- b. What changed the English textile industry?

- c. What movement of people did this cause?

3. Complete the following statements concerning the changes in eighteenth-century Britain.
- a. Shifts in population raised demands for more say in government.
- This led to the demand for the right to _____.
- b. A new _____ class of industrialists and _____ arose.
4. Discuss the following questions with your fellow students or family. Answer each briefly.
- a. How do you think the people of eighteenth-century England would view the French Revolution?
- _____
- _____
- _____
- _____
- b. Which groups would be more favourably inclined to republican ideas (an elected government without a monarch) and changes?
- _____
- _____
- _____
- c. Which groups would be less favourably inclined to a shift towards democracy? For what reasons?
- _____
- _____
- _____

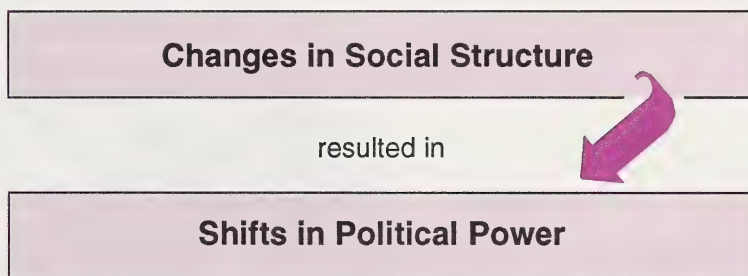
Check your answers by turning to the Appendix, Section 3: Activity 1.

Activity 2: Changing Social Structure

Land tenure was the basis of the feudal system. This system rested on the work of the serfs and freemen, who completely supported the lords and their knights. Officially, serfs were *not free*; they were bound to the land and could not leave the place where they were born. But neither could their lords send them away. Mobility, particularly of the peasant class, was severely restricted – almost unknown.

Note the sharp contrast between this static system and the major shift of population from the land to the city in nineteenth-century England. Note too, the economic base: the shift from land-based wealth to industrial-based wealth.

Land soon lost its importance as the main source of wealth, so those people who made money from industry and trade become a new, wealthy group. People from these backgrounds became increasingly important in the governments of many countries.



The class that gained most during the nineteenth century was that made up of important businessmen and what we call the upper middle class – those people who lived off money invested in industry or government bonds.

This change (from rural-based industry to urban-based **capitalism**) had begun in England back in the eighteenth century, but by the nineteenth century, the rapidity of the change was violent, almost chaotic.

Capitalism: an economic system in which private citizens own the means of producing wealth. A capitalist is a person who owns factories and mills and hires workers.



England was transformed from a rural and agricultural nation, with a population distributed fairly uniformly throughout the country, into an industrial and urban nation, with a population tending to gather in the large cities.

Anthropologist Marvin Harris writes:

During the early phases of the struggle for the control of the state in postfeudal Europe, the parliamentary democracies engaged in repressive violence on a scale equal to that of Stalin's reign of terror. In England, for example, millions of people were driven out of the countryside in order to make room for sheep (whose wool provided the basis for the industrial revolution). These

people crowded into the cities where they formed vast armies of unemployed and totally alienated wage workers. As the feudal forms of control grew increasingly unreliable, a complete breakdown of law and order threatened the propertied classes. The slogan "Bread or Blood" spread throughout the English factory districts in 1810.¹



What were working conditions like for children in the mills?

You can see then, that this enforced rural-urban migration resulted in major changes in the social structure. Now the industrial workers replaced the peasants as the largest class.

¹ Harper Collins Publishers, for excerpt from *Culture, Man and Nature* written by Marvin Harris, p. 412.

Over the transition period

- public health improved
- doctors became more skilled
- more babies survived (the infant mortality rate declined)
 - in the 18th century in London, one child out of four lived to reach its fifth birthday
 - in 1840, three out of four survived their babyhood
- wages became more regular in many homes
 - between 1850 and 1900 real wages in Britain almost doubled
 - between 1870 and 1900 real wages rose by one-third in France and Germany, and by three-quarters in Sweden
- people married earlier

The Poor and the Radicals

When news of the French Revolution first reached Britain, many people were pleased. Some rejoiced that liberty had come to the oppressed peasantry; others felt France's difficulties would lessen its threat to Britain's power.

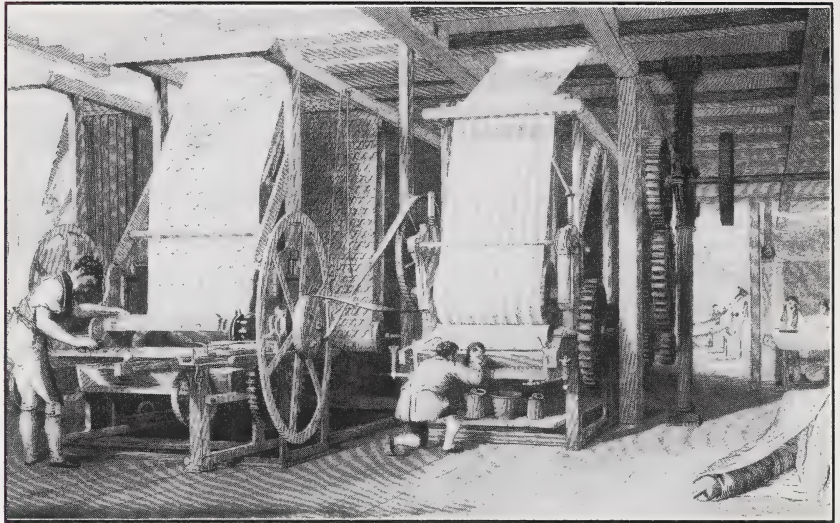
But some were extremely cautious, predicting increased violence in the future, and they sounded the alarm.

Edmund Burke's book *Reflections on the French Revolution* condemned the great cruelty taking place in the name of liberty and reason and declared, "Revolution can only lead to bloodshed and disorder. They in turn . . . give place to a military tyrant."

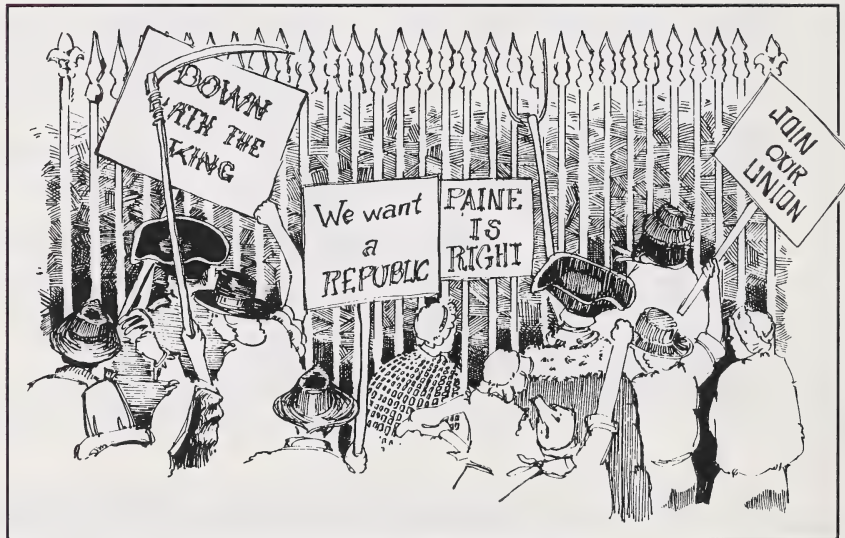
In contrast, Thomas Paine, in his famous *Rights of Man*, poured scorn on Burke, and upon the monarchy and aristocracy internationally.

One and a half million copies of Paine's book were sold, and societies championing his ideas (and the ideology of republicanism) took root across England, spreading his ideas and corresponding with the French revolutionaries.

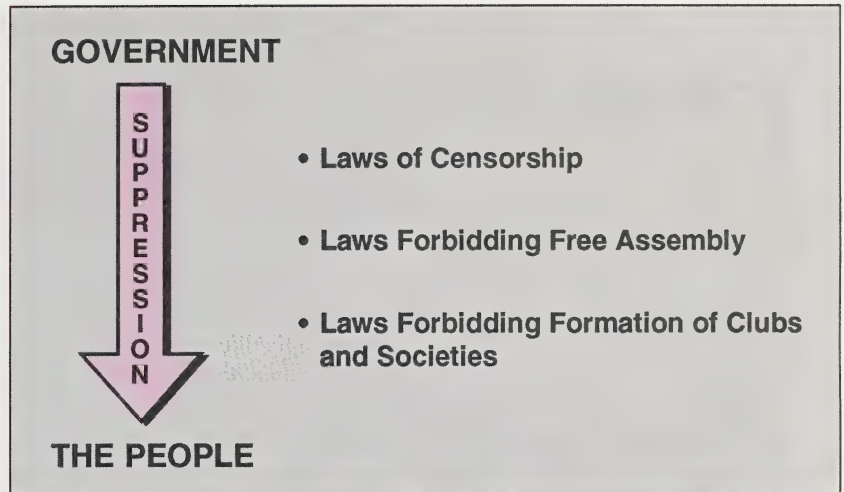
This activity among the working classes and the intellectuals (known as radicals) alarmed conservative people and government.



Technological developments created a need for a larger labour supply. A desire for better conditions led to social and political unrest.



What action do you think the government would take to prevent a revolution?



Seditious: inciting, agitating, or arousing to rebel against authority

Radical: a commitment to human liberation and the fundamental ideals of democracy. This has become a much-abused term. It has the association of extremist or violent.

Britain's government passed laws suppressing opinions felt to be **seditious** (meant to encourage people to break the law), and magistrates were given powers to disperse meetings and arrest **radical** leaders.

In 1799 the Combination Laws forbade working people to get together in clubs or societies, even if their objectives were to seek peaceful and constitutional ways to gain better wages and working conditions.



Later, these laws were used to crush attempts to form trade unions. Some believed these oppressive measures were a small price to pay when the country was in danger (the French had declared war on Britain, February 1, 1793; Louis XVI had been executed the previous month).

As a contrast to what was happening in Britain consider the following excerpts selected from the *Declaration of the Rights of Man*, the constitution drawn up by the National Assembly during the French Revolution.

1. Read these quotations carefully; then discuss the questions that follow with your fellow students, friends, teachers, parents, or others. Give a brief summary of your conclusions.

- a. **“No man can be accused, arrested, or held prisoner except in cases decided by law.”**

- Is this right upheld in Canada today?
- Are there situations which might arise (or have arisen in the past) where this right might be suspended – or taken away? Explain any such situations.

- b. **“To freely express thoughts and opinions is one of the most precious rights of man. Every citizen can speak, write, and publish freely.”**

- Is this freedom upheld in Canada today?
- Are there exceptions to this right in Canada? Where? When?
- Should extremist groups be forbidden from expressing their views (free expression) – views that are seen by some as inciting racism or racist violence?
- Does this contradict a democratic right? Can it be justified? How?

Check your answers by turning to the Appendix, Section 3: Activity 2.

Growth of Democracy



The Peterloo Massacre occurred in England in 1819 when soldiers brutally broke up a gathering of people demanding reforms.

The French Revolution, as you have seen, raised the banner of equality and set it flying over western Europe. The oppressed classes began to forcefully demand social change. Revolutionaries in every country in Europe attacked the birthright of privilege. During the nineteenth and early twentieth centuries, most people in western Europe won universal suffrage. For women, the right to vote came much later than it did for men and only after a prolonged, hard, and bitter struggle for recognition.

The move towards equality in nineteenth-century Europe, however, encountered several social forces that actively worked against transforming the principle of equality into practice.

- Old modes of thought fearing change (that is, the freeing of the oppressed), desperately clung to traditional ideas and values.
- Feudal thinkers deliberately blocked the transformation of institutions that would guarantee dignified treatment to all men and women.
- European societies were predominantly **patriarchal societies** – males dominated all spheres of human activity and completely controlled political power.

Patriarchal society: a society in which the father is supreme in the family and in which women play a legally subordinate role



A woman at work on the ward of a London hospital, 1888.

Women came last in all reforms and, in England, were not given the vote until the first decades of the twentieth century.

The Plight of the Poor

In England, in the early years of the nineteenth century, agitators and radicals loudly criticized the wrongs they saw on every side. The poor lived mainly on bread, and bread was expensive. The arrival of imported corn and drastic falls in prices threatened farmers with ruin and put labourers out of work. The Corn Laws (passed by the land-owning class) hurt workers and poor people because the price of bread was so high.

The government (after Napoleon's defeat), needing a vast income to pay the interest on war loans, increased taxes on almost everything that people ate, drank, and wore.

Indirect taxes of this kind always fall heaviest on the poor and the value of low wages became lower still. The oppressed classes could not tolerate this situation and began to organize and set up their own structures for dialogue.

People set up organizations acting on their own initiative. Hampden Clubs and Union Clubs in Northern England demanded political reform. Others had their penny-a-week clubs.

At some mass meetings the revolutionary flag of France and caps of liberty were seen in the crowds. Republicanism was what people wanted. The ruling class was alarmed, and fearing mob rule, utilized the powers available for social control under a state system.

What do you think these were? Before reading on, try to imagine the steps a government was likely to take in such a situation.

Here is what the British government did:

- Soldiers were called out and special constables enrolled.
- Unauthorized military training, seditious meetings, and keeping of arms were forbidden.
- A stamp tax was put on revolutionary publications.
- Papers, like Cobbett's *Political Register*, were stopped.

In 1848, revolutions broke out in most of the countries of Europe. Governments were overthrown, and new constitutions which provided people in many parts of Europe with more rights were written. These revolutions were not immediately successful, and people who opposed democracy were able to gain power again.



People lived in slums in overcrowded industrial towns.

Europe's kings wanted to continue ruling as they had always done, and they worked hard to prevent liberal ideas from spreading further. However, the desire for self-government and equality could not be stifled.

What had been set in motion in revolutionary France could not be halted in most of Europe. Socially, politically, and economically, the demand was for greater equality. The ideology of egalitarianism established its deep roots in this revolutionary era.

Were children like this better or worse off than they were before the Industrial Revolution?



Children worked twelve-hour days in the cotton mills.

Answer the questions that follow. Make your answers brief but be as accurate as you can.

2. One word could be emblazoned or written on the revolutionary banners of nineteenth-century Europe. What word do you think it could be?

3. Complete this statement:

Revolutionaries in every European country attacked the birthright of

4. In a patriarchal society, which sex would completely control political power?

5. One philosopher stated that freedom is acquired by conquest, not by gift. Explain in your own words what this means.

6. What government activity for raising money always hits the poor hardest, in any society?

7. Hampden Clubs and Union Clubs provided the working people with opportunity for open and free dialogue. How could these clubs do this? Explain.

8. Give two ways by which the British government of 1819 acted to block, muzzle, or stifle dialogue among the poor and working classes.

- ---

- ---

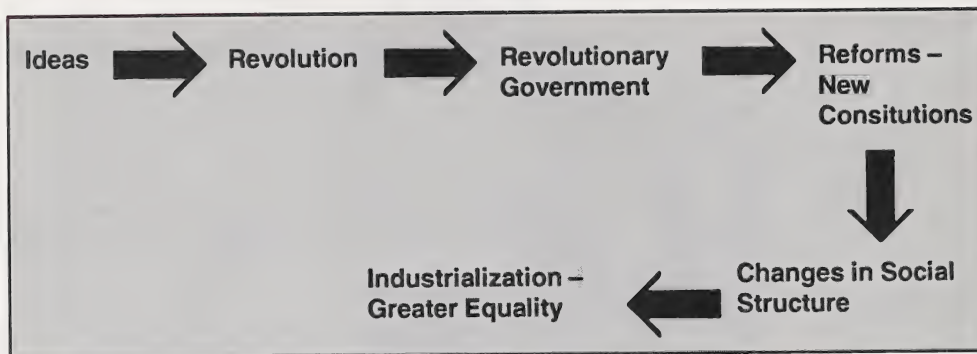
Check your answers by turning to the Appendix, Section 3: Activity 2.

Activity 3: Catalysts for Change

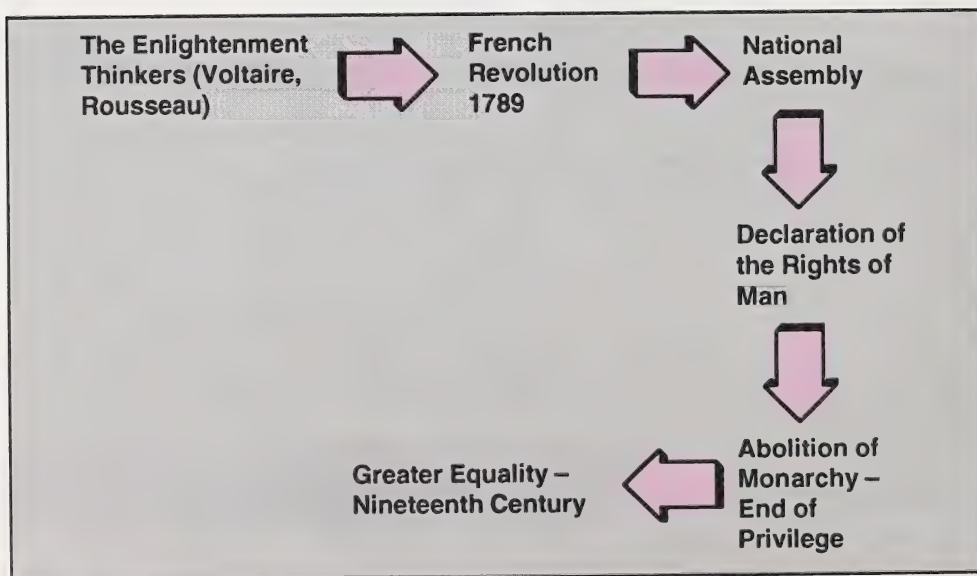
Catalyst: an agent that brings about significant changes

A key notion of this module is the concept of change. As you have noted, the dramatic shift from a feudal-peasant society to the industrial-democratic structure of modern society could not have been achieved without the **catalyst** of ideas. The ideas you are exploring, of course, are those of equality or egalitarianism – which took form from the Enlightenment period. We can represent the progress of this idea graphically.

General Pattern

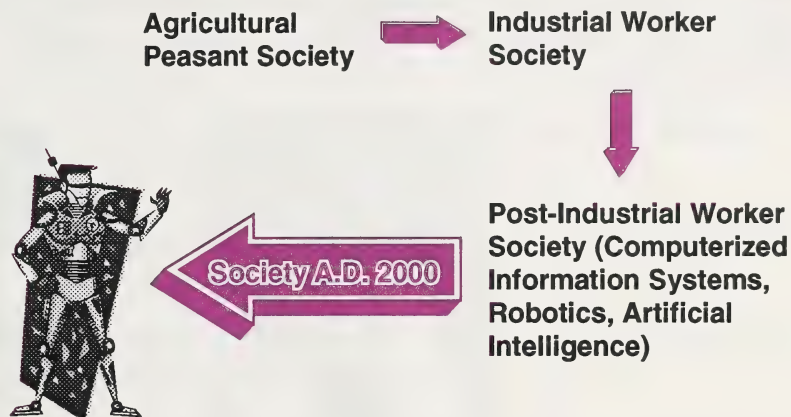


Specific European Pattern



But we should remember that, apart from political changes over the eighteenth and nineteenth centuries, a major economic transformation was taking place in European society, related to the development of science and the introduction of new technologies. This has had – and continues to have – a major impact on social structure, and, most significantly, on egalitarian reform.

We can represent this graphically:



Can you imagine what your society will be like in the twenty-first century? Will there be greater equality – or less?



Other changes took place over these two centuries, not the least being a steady improvement in health and a massive population increase.

Earlier in this section, you learned that there was a population increase in Europe during prerevolutionary times – that is, before the Industrial Revolution in Britain and the French Revolution in France. This trend continued in post-revolutionary times as well. In 1800, the total population of Europe was 187 000 000. By 1914 it had increased to 466 000 000.

- Better medical knowledge led to longer life expectancy.
- The death rate among infants was reduced.
- People had healthier diets because there was more food available and it was of better quality.
- There was more law and order and fewer destructive wars (fewer people were killed).

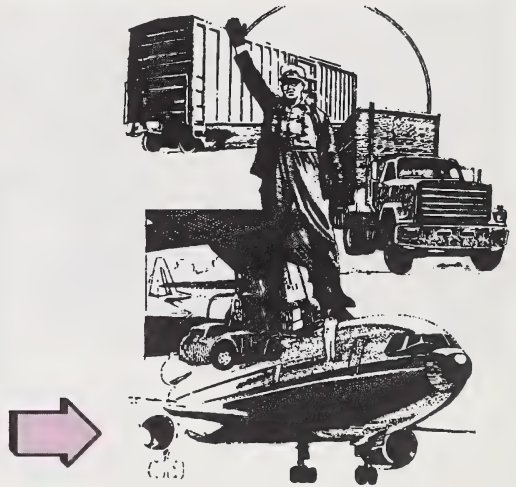
Transform: to change the composition, structure, character, or condition. Change may only be on the surface. The essential item often remains largely unaltered.

After 1847 there were no more mass deaths from starvation in western Europe; famine was a thing of the past. And the number of very poor people steadily went down. In 1800 two out of every three people in Britain lived at or near subsistence level – that is, where they could afford only enough to keep themselves alive. By 1900 only one in three was in this position, by 1949 less than one in five, and in the 1960s less than one in eight.

Changes too, in technology, influenced profound **transformations** of social classes themselves.



Agricultural Society



Urban-Industrial Society

As the process of industrialization went on, the working class began to change. In the early days the need had been for unskilled workers – miners, transport workers, people to look after machines. As industries became more organized with more complicated machines, there was a greater need for skilled workers, and especially for white-collar or office workers. For example, in the United States in 1910, one in three workers was unskilled; by 1950, only one in five. In the same period the proportion of skilled, white-collar, managerial, and professional workers went up from one in two to more than two in three.

The white-collar workers came to form the core of what was called the lower-middle class.

Sharing the New Wealth

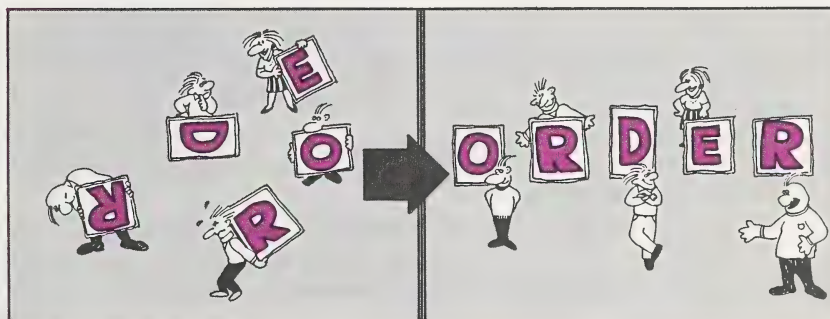
The Industrial Revolution increased the size and the power of the middle and working classes and made each of these groups increasingly conscious of its particular identity and of its situation of oppression, exploitation, or inequality.

Despite the fact that during the nineteenth century almost all classes in Europe and North America improved their standards of living, the business and upper-middle classes became much better off than any other group. The gap between the incomes of these and the other groups actually became greater.

Thus, the situation of the poorer working classes became one of a growing consciousness of their

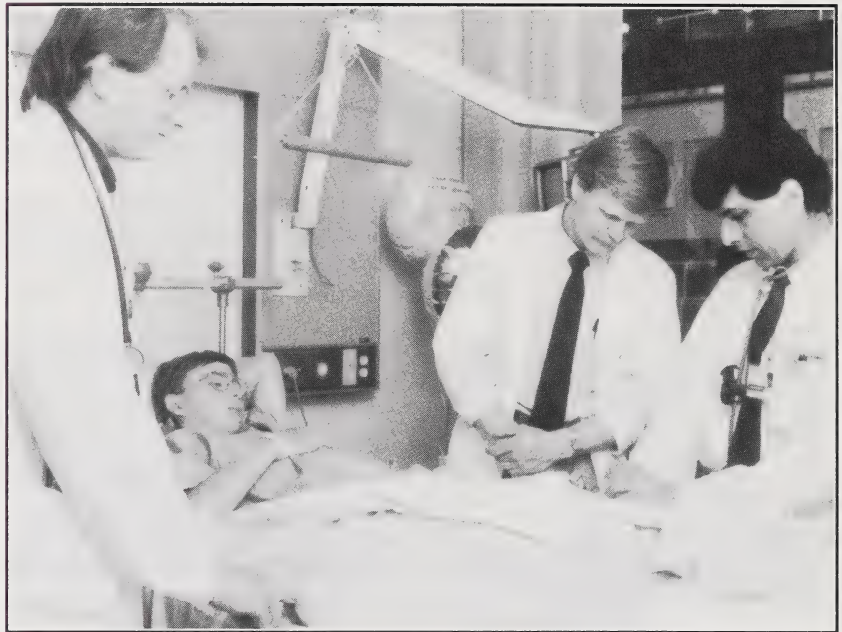
- lack of political power
- unequal access to wealth (which they worked to produce)
- lack of organization

A transition was desperately needed from disorganized and fragmented protest to a unified solidarity – as this cartoon shows:



This process of organization has been described as being an educational process. How can it be this? Do you remember the English worker clubs (e.g., the Hampden Clubs, Union Clubs, and penny-a-week clubs mentioned in Activity 2)? How could these have an educational function?

As workers began to organize themselves, there was pressure put on the government to distribute the wealth more equitably (fairly). This continues up to the present time. Various groups continue to champion the cause of the most vulnerable sections of modern society – the poor, unemployed, minority groups, working women, and so on, for inequalities still exist. Canada, like many other caring countries, has developed a safety net to help people through unfortunate circumstances, and to care for the elderly, the sick, and the disabled.



Access to medical care is a privilege enjoyed by all Canadians.

WESTFILE INC.

Study the excerpts from this news report, then answer the questions that follow.

The Poor Will Suffer Under New Budget, Church Groups Say

The federal budget will apply still more pressure on poor Canadians, say church groups who have studied the 1989 budget.

While they praise the decision to cancel the construction of nuclear submarines, most found few bright spots in the budget. They are particularly concerned about the loss of universality in social programs, and continuing inequities in the way the tax burden is shared . . .



The Canadian Conference of Catholic Bishops tried to influence the budget early, with a letter to finance minister Michael Wilson two weeks before the budget was announced. But Tony Clark, social affairs officer for the bishops, said in an interview this week that the budget appears to be going in the opposite direction from the bishops' recommendations.

In the letter, the bishops' social affairs chairman, Archbishop Gilles Ouellet of Rimouski, urged the government to maintain the universality of social programs and develop a taxation system which would ensure that corporations and wealthy individuals pay a fair share of taxes.



Ouellet warned against cutting social spending to reduce the deficit. The federal deficit has many causes, said Ouellet, including “high levels of unemployment, subsidies and tax write-offs for corporations, and unjustifiably high interest rates.”



“It is difficult to accept the argument that social spending is a primary cause of the deficit.”

The bishops were particularly

concerned about the universality of social programs, because “universality ensures that social programs are less vulnerable to political manipulation.”

(Universal social programs pay benefits to everyone who meets certain criteria, such as age, regardless of their income.)



“When social benefits are targeted for those most in need, tensions, prejudices and social divisions emerge. Selective social programs inevitably serve to create divisions between those who pay and those who receive,” Ouellet said.

Clark said the government has shown little willingness to increase corporate taxes, even though 58 000 Canadian corporations, with \$22 billion in gross profits, were able to defer income taxes last year. Instead, more will come from personal income taxes.¹



1. What is the subject of this news item?

¹ The Edmonton Journal for the article from *The Edmonton Journal*, “The Poor Will Suffer Under New Budget, Church Groups Say,” Saturday, May 6, 1989, p. A9. Reprinted by permission of The Edmonton Journal.

2. During this present century there has been a growing insistence that governments play a more active and positive role in the social and economic life of the country to protect and improve the welfare of the people as a whole. According to this article in what two ways can the Canadian government establish greater fairness through its budgets?

- _____

- _____

3. a. Which church group tried to influence the budget before it was presented?

- b. How early did they try to influence it?

4. a. Which groups did this church group suggest should pay a fairer share of taxes through a new tax system?

- _____
- _____

- b. Why?

- c. On what principle are they basing this proposal?

5. How many Canadian corporations were able to defer income taxes in the previous year?

6. What was this group's gross profits?

7. The following is extracted from the Declaration of the Rights of Man, drawn up by the French National Assembly during the course of the Revolution.

Taxes ought to be equally distributed among all citizens according to their means.

The American Bill of Rights was adopted about the same time as the French Declaration (1791). Both documents have powerfully influenced the growth of egalitarianism in democratic systems.

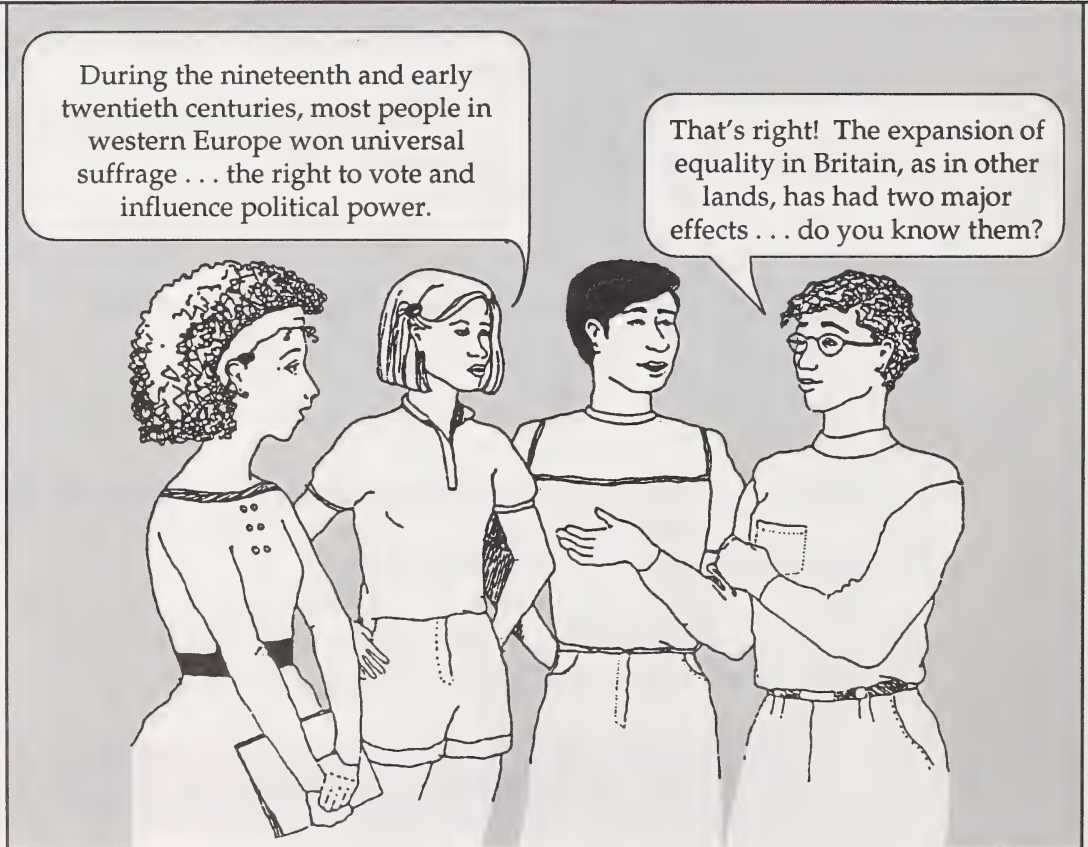
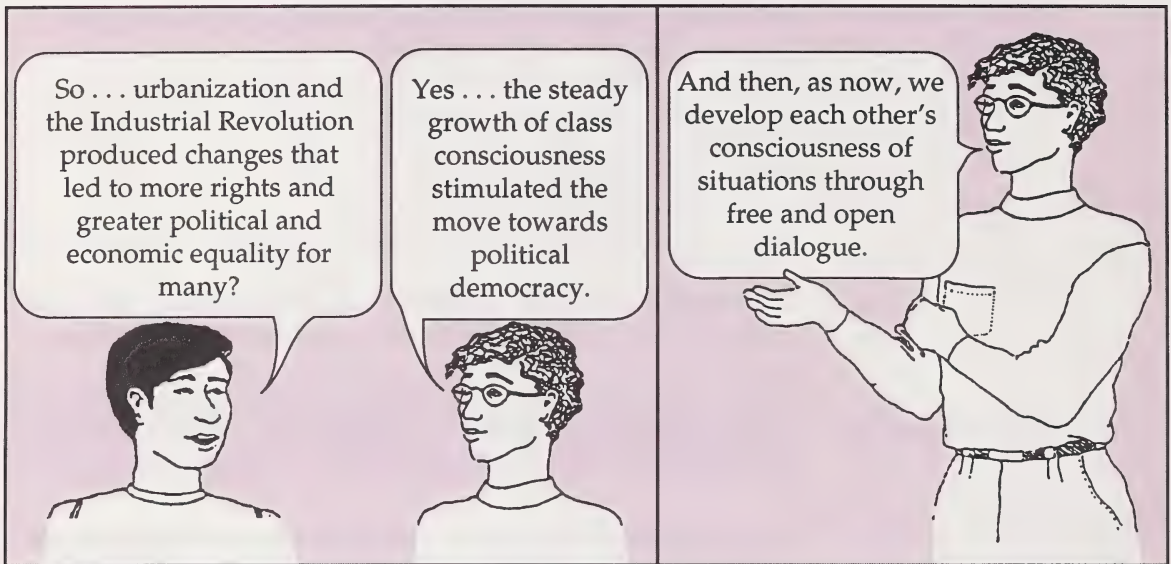
Consider the points raised by the Canadian Conference of Catholic Bishops in the article from *The Edmonton Journal* concerning Canada's taxation system. Then discuss the following points with your friends or family and briefly answer each question.

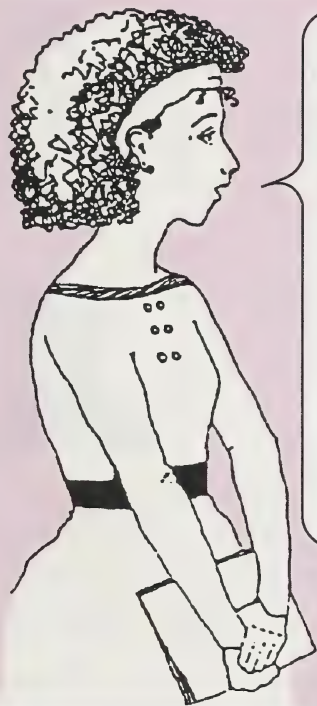
- Is this present tax system fair and distributed equally among all citizens?

- If not, why is this unequal tax burden allowed to continue?

- How does unequal tax distribution strongly contradict the idea of egalitarianism?

Check your answers by turning to the Appendix, Section 3: Activity 3.





A larger proportion of the people is assured of equal treatment. Restrictions in the early nineteenth century had still limited the right to vote, to hold office, and to receive an education. One by one these restrictions were removed, so that today virtually every man and woman who has lived within the law can vote, sit in the House of Commons, and obtain public schooling.

I know a second effect. Equal treatment has filtered into more areas of human activity. I mean ... 150 years ago few people believed that all people were entitled to the same medical care. Today, medicare is available for all in Britain, for example, through a state health service ...



Excuse me!!! But . . .
aren't there still very
many inequalities in
modern society?

To put it plainly: we still
have the rich and we still
have the poor in North
America.



Yes indeed . . . very much so!
The gap between rich and poor
increases and the number of
poor people gets bigger, not
smaller . . .



THE RICH – Slicing the Cake

Wealth is concentrated in far fewer hands than income. In the U.K., while the richest 5 percent take 10 percent of the income, they own at least 55 percent of the wealth. Most surveys wildly underestimate this concentration of wealth because rich people are rarely obliged to declare their assets.



United Kingdom
Richest 10% take 30%.

United States
Richest 10% take 25%.

Canada
Richest 10% take 22%.



The United Kingdom (U.K.) of Great Britain and Northern Ireland consists of England, Scotland, Wales, and Northern Ireland.

You bet! Take a look at that chart. It gives you a total picture of who gets the largest slice of the cake in the U.K., Canada, and the States. In Canada, for example, the richest 10% take away how much of the national wealth?



And you should point out to our friends (since they are studying the concept of equality) that there are two ways to be rich . . . either you earn a lot or you own a lot. Income is earned from employment, or investment, or business ventures. When they stop, income stops. Wealth is owned in the form of houses or land, gold rings, or company shares. Wealth is permanent. Income – and inequality of income – is easier to measure than wealth, because most of it comes as money, in cash or cheques and has to be declared to the tax authorities. This is more difficult in the Third World because there are far fewer people in wage-paying jobs, much more payment in kind (goods), and little or no income tax collection.

Wealth is hard to measure everywhere. It comes in a dazzling variety of forms, and those who have it rarely flaunt it. Investigating the distribution of wealth means finding information on the most important assets of the rich – company shares and land. And it is with these ingredients comes its most important partner – power.



Hmmm ...



Yes, and if you remember (from Section 1) ... we had plenty of that in feudal society ... lots of land, wealth ... and servants ... four or five chickens for supper, and so on. But ... times have changed.

Or ... have they?
Really?





Medicare
Education
Opportunity

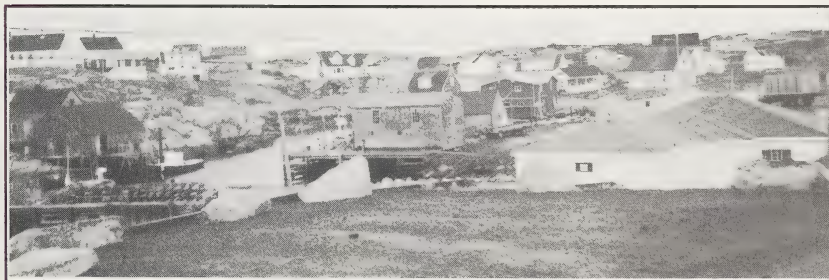
Now hold it right there! Things have changed. Things have improved. We do have a greater equality, and we do have good social-welfare schemes. We care for our older citizens . . . and we provide our youngsters with free education. There's opportunity and there's wealth for those willing to work and willing to achieve. This – you must admit – is a tremendous advance on feudalism!

And most people today take holidays . . . but holidays were once a luxury that few could afford.



As the distribution of wealth changed and styles of life altered, so the working people gradually had more time off work. In the early days of the Industrial Revolution, people worked six long days a week. In Britain in the years 1847–53, new laws established a ten-hour day and a half-day on Saturday. Working hours were gradually reduced, and after World War II the five-day, forty-hour week became general. Annual holidays with pay also became usual.

People used their new leisure time in reading, gardening, going to movies or dances, listening to the radio, watching television, or watching sports – hockey in Canada, baseball in the United States, football in Britain, and cycling in France. People were able to travel to places far away from their homes for holidays. The idea of going to the seaside started in the eighteenth century with the rich, who hoped to improve their health. One hundred years later railways were transporting thousands of working-class families to seaside holidays.



Holidays by the sea are still enjoyed today. Peggy's Cove in Nova Scotia is a popular seaside resort in Canada.

Even flying to the Mediterranean for a holiday became quite common by the latter part of the twentieth century.

Consider modern society and its laws. Many advances towards equality have been fought for and won since the revolutions of the eighteenth and nineteenth centuries. We often take these for granted.

Through their powers of legislation, governments have enacted laws to help create a greater equality in society.

8. This activity looks at today's Canadian society. Indicate which of the following are now in effect (T), not in effect (F), or only partially in effect (P).

- _____ a. the right to vote
- _____ b. guaranteed annual income
- _____ c. free public education
- _____ d. annual paid holidays
- _____ e. five-day work week
- _____ f. the right for workers to organize and form unions
- _____ g. the right to strike
- _____ h. the right to run for political office
- _____ i. equal pay for equal work (men and women)
- _____ j. universal medicare
- _____ k. the right to free expression of opinion – speaking, writing, publishing
- _____ l. the right to legal aid
- _____ m. the right to be considered innocent until proven guilty

Check your answers by turning to the Appendix, Section 3: Activity 3.

Activity 4: Women and Equality



While women represent half the global population and one-third of the labour force, they receive only one-tenth of the world income and own less than one percent of the world property. They are also responsible for two-thirds of all working hours.

From the United Nations in the Year of Women

Male/Female Inequalities

Social programs, extensions of free public education, universal suffrage (voting), the promotion and protection of rights – all illustrate the development of the idea of equality (egalitarianism) in modern society. Together with growing pressures for social and economic change has been an increase in social mobility. Yet many sections of our society remain unequal when compared to others. In more extreme cases people live in poverty for their entire lives.

Inequalities remain between men and women too.

Refer back to the opening quotation. This excerpt from the UN Year of Women informs us that women represent half of the world's population and constitute a third of the total labour force.



How much of the world's income do women receive?



How much of world's property do women own?



Have women, in this sense, achieved equality?



To what extent are women overworked?

Feminist movement: women's struggle, through history and today, to gain respect and greater equality in society

In Canada we find that families headed by women are five times more likely to be poor than those headed by men, that 82.3 percent of

unattached elderly women are poor (mainly widows), and seven in ten Canadian women over age sixty-five live below the poverty line.

Women's struggle to gain respect and greater equality within society has roots in history, and the umbrella term **feminist movement** or **feminism** is hard to define. It is made up of many democratic groups with beginnings in the European revolutions (eighteenth, nineteenth, twentieth centuries), in the Enlightenment period, and back even further in social history.



What role did women play during the French Revolution?

¹ Alberta Status of Women Action Committee, *Fact Sheet on Women and Poverty*, 1989.

Facts and Myths Questionnaire

Not all Canadian citizens enjoy equal privileges and rights. If you explore the situation of women in particular, you will find this to be a true statement.

1. Consider the role of women in Canadian society at the turn of the century (before 1900). Read the following statements and indicate whether you believe them to be either true or false by circling T or F.

At the turn of the century in Canada . . .

- | | | | |
|----|---|---|--|
| a. | T | F | No woman had the right to vote. The Election Act of the Dominion of Canada stated “no woman, idiot, lunatic, or criminal shall vote.” |
| b. | T | F | A woman could be elected to federal or provincial office in government. |
| c. | T | F | Wives had to obey their husbands and could legally be beaten. |
| d. | T | F | One out of every ten women in Canada died in childbirth at this time. |
| e. | T | F | It was not commonly accepted that a woman’s chief function was to keep house for her husband and to bear his children. |
| f. | T | F | The father had complete control over his children. He could collect their income. Without even consulting the mother, he could put his children up for adoption. |
| g. | T | F | Women working in factories got low pay because they were less efficient than men. |
| h. | T | F | Girls could attend elementary and secondary schools. Many women in Canada went on to gain a post-secondary school education. |

Check your answers by turning to the Appendix, Section 3: Activity 4.

How many did you miss here? Were you surprised? Now you’ll look at Canadian women in present-day society. This may surprise you.

2. Circle either **T** (true) or **F** (false) as you did in the preceding question. Remember you are now considering Canadian women in present-day society.

Women at Work

- a. T F Women represented 71 percent of all part-time workers in Alberta in 1984.
- b. T F Only 64 percent of working women are unionized.
- c. T F In 1982, Alberta men's annual earnings were greater than Alberta women's earnings at all educational levels.
- d. T F The biggest discrepancy in earnings was in the group with the lowest educational levels.
- e. T F The largest single employer of women in Canada is the federal public service. In 1986, 15 percent of executive-level jobs were filled by women.
- f. T F Fifty-three percent of all women employed in Alberta are employed in clerical work. Only 16 percent are employed in administration.
- g. T F Forty percent of the labour force is female, and 34 percent of these women are single, widowed, divorced, or the heads of single-parent families.



CIDA What role do women play in Canada's present-day workforce?

3. Answer this question as you did the last one. You are still considering Canadian women in present-day society. Circle T for true; F for false.

The Lawgivers

- a. T F In 1985, women made up 9.8 percent of the federal parliament, 10 percent of judges, 16 percent of union executives, and less than 2 percent of business executives.
- b. T F At the current rate of increase, it will be 142 years before women are elected to the House of Commons in equal numbers to men.
- c. T F Canada has had only one woman Prime Minister.
- d. T F Politics is dominated by men. Since 1923, only sixty-five women have been elected at the federal level.
- e. T F Only one of Canada's three major political parties has ever elected a woman as a federal party leader.

Check your answers by turning to the Appendix, Section 3: Activity 4.

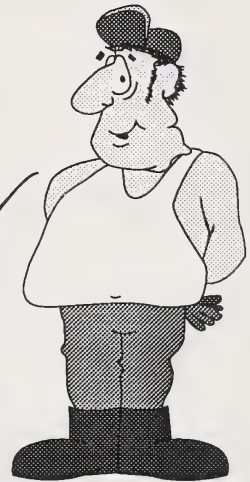
Women's Suffrage: The Right to Vote

Getting this egalitarian movement in perspective then . . . Queen Victoria's death in England, in 1901, marked the close of an era – and there was increased willingness, throughout her reign, to use force and violence to attain ends?





Yes . . . this period (Victorian period) has been described as being the most violent and revolutionary period in history.



Old reliance on persuasion and debate was over?



Yes. Completely.
People could no longer swallow the myths of the ruling classes. And, as far as women were concerned, inequality in wages sparked the women's suffrage movement.



The leaders of this movement were well-educated, wealthy women who sympathized with the terrible plight of the working women.

Terrible – how?



The only jobs women were considered able to perform were public and domestic services – they were maids, teachers, nurses. As factories opened, creating many new jobs, it became accepted for women to work on the assembly lines. However, these women were paid only half the salary men would earn if they were doing the same job.

Unequal pay for equal work, huh?
That is fairly obvious exploitation!

But . . . what other factors
blocked the vote for women?





Well . . . it was felt that women belonged in the home, in the role of mother and wife. Although women were thought to have stronger morals than men, they were also thought to be physically weaker. It was felt that too much thinking might destroy a woman's brain. The female body was considered entirely unsuited for the stresses of politics or professions such as law, medicine, or business.



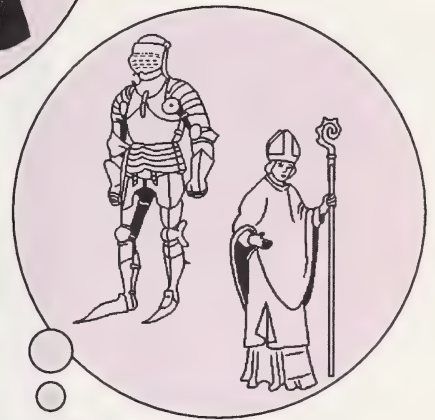
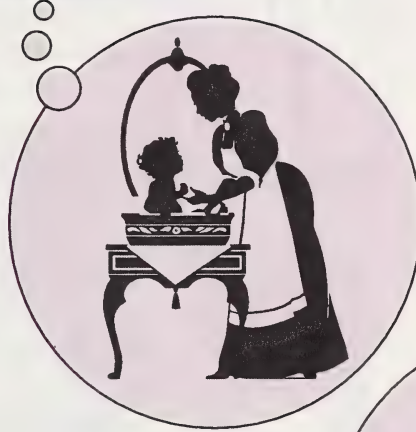
Yes . . . this echoes the belief systems of the feudal days. Men not only dominated politics and the battlefield, they kept women firmly in their place, . . . as slaves really.

I guess it was feared that if women went to work, children would be neglected, the home forgotten . . . the family would break apart.





Yes! The ideology of the times (of the state) encouraged the idea that God made woman to obey man, care for him, and raise his children. This was woman's fixed and eternal role.



Hmm . . . this reminds me of ascribed status in Section 1 . . . the rigidities of feudal social strata . . . How far have we really come?





But women have gained a lot more freedoms and rights since my day . . . yet I can see that a lot more struggle must take place before women achieve true equality. It must be real and not just a myth. But the movement to achieve this is growing stronger . . . and men are now working with women to establish and strengthen women's rights.



Suffragettes: women seeking the right to vote for women

It's been quite a struggle to get what we have now! I remember my high school teacher showing us a film clip of **suffragettes** being arrested in May of 1914 after an attack on Buckingham Palace.



Yes . . . historians describe such militancy as the *politics of violence*.



The suffragettes used great courage and persistence to challenge their male-dominated society. They

- broke into political meetings
- defaced public buildings
- organized hunger strikes
- chained themselves to railings
- gave personal witness for their beliefs

Before they finally gained part of their demands in 1918, they had shocked the British public by their willingness to use force.

Over the history of the struggle for equality, two major forms of political action continue to appear:

- the *politics of persuasion*
- the *politics of violence*

4. Describe in your own words what is meant by the terms

a. politics of persuasion

b. politics of violence

5. What sparked the women's suffrage movement in England at the beginning of the twentieth century?

6. In what ways was the dominant thought about women's role in society at this time similar to the thought of feudal days?

7. Look at the following cartoon. Then discuss the questions that follow with your fellow students, teachers, parents, and so on. Give brief answers to the questions.



"It's not the housework that gets to me. It's the fact that I do it for free, never get a sick day, can't look forward to a pension, get no respect, and have no identity!"

- a. What is the woman's main complaint?

- b. Do you think her complaints are justified? Give reasons to support your answer.

c. Why does the woman feel she has no identity?

d. How do we gain identity in modern society?

e. How does this cartoon illustrate inequality?

8.. The cartoon suggests that men use the home mainly for one purpose and that women use it for another purpose.

a. What are these purposes?

b. How has this situation been created?

c. Do you think it is changing?

d. Can you change it? How?

Check your answers by turning to the Appendix, Section 3: Activity 4.

Follow-up Activities

If you had difficulties understanding the concepts in the activities, it is recommended that you do the **Extra Help**. If you have a clear understanding of the concepts, it is recommended that you do the **Enrichment**.

Extra Help

Are we better-off today than we were before the Industrial Revolution and the acceptance of the modern ideology of egalitarianism? Many people consider the pre-industrial days to be simpler, happier times. Consider the following advantages:

- natural foods
- unpolluted air and water
- comfortable, slow-paced life-style
- station in life was fixed
- skills did not become obsolete

Were people better-off in pre-industrial and pre-egalitarian days?

1. Reread Activity 3 of this section, and fill in the chart that follows. In the column on the left, list ways in which people are better-off today. In the column on the right, list ways in which people are worse-off.

Enrichment

Do either Part A or Part B. Part A involves a video and Part B is a print alternative. If you have access to the videotape *Great Expectations: Recycling in Alberta*, do Part A. If you do not you may complete Part B, the alternative print pathway.

Part A

This section has discussed some of the changes that have resulted from the Industrial Revolution. A major effect has been the ability to produce a great range of commercial products in vast quantities. This has meant a high standard of living for people in the wealthy areas of the world, such as Canada and the U.S. However, there are some problems with a high level of consumer goods. A big one is the volume of solid waste that results. The ACCESS Network video, *Great Expectations: Recycling in Alberta* examines the situation in Alberta.

1. There are two different ways of thinking about waste disposal. They are illustrated in these diagrams.

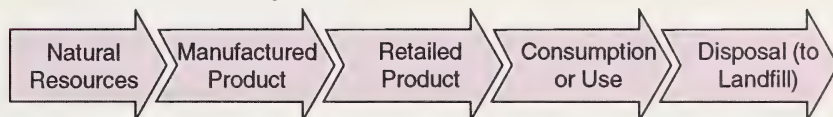


Diagram A

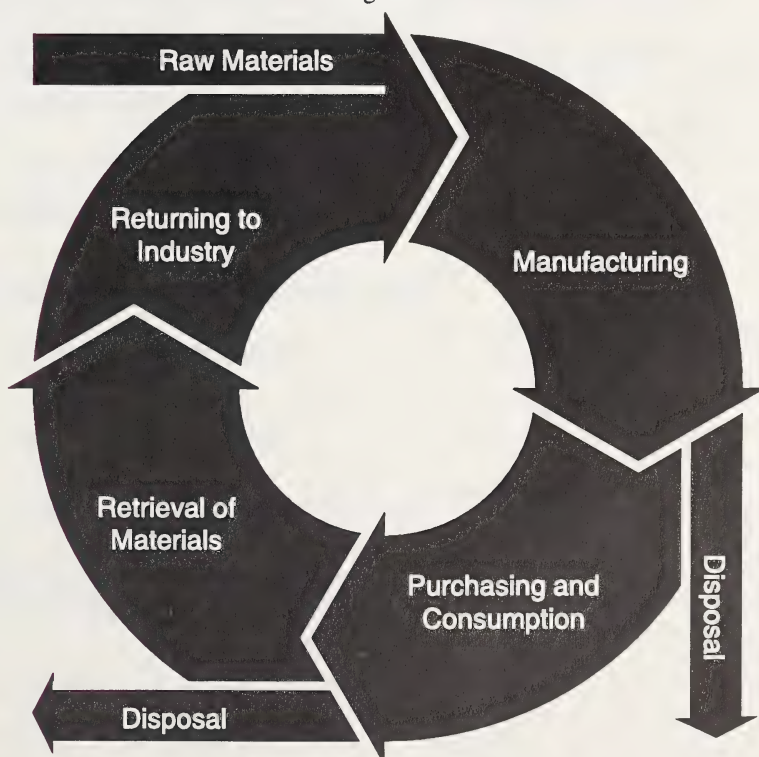
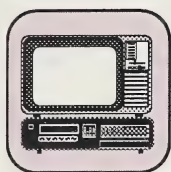


Diagram B



How does diagram B, as compared to Diagram A, indicate the main features of recycling.

2. These are four Rs of waste management. Briefly define each one.

Reduce

Reuse

Recycle

Recover

3. What is the fifth R of waste management? Explain what it means.

4. Are you a friend of the environment? The following is a quiz by which you may grade yourself on an important quality.

Purchasing Power

Do you buy products made with recycled material, such as recycled paper?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you buy used goods (car, clothes, books, appliances, furniture)?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you let manufacturers and retailers know that you prefer environmentally friendly products?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Waste Reduction

Do you avoid disposable products (lighters, paper plates, diapers, etc.)?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you bring your own shopping bags and reuseable containers when shopping?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you look for products with minimal packaging?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Reuse/Repair of Goods

Do you reuse plastic goods such as food containers and plastic bags?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you reuse glass jars or bottles?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you reuse paper goods (scrap paper, envelopes)?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you repair appliances and tools, rather than throw them away?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you repair and alter clothes, rather than throw them away?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you participate in garage sales? Or frequent second-hand stores?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you donate goods to charities?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Returning/Recycling

Do you compost yard trimmings and kitchen scraps?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you return/recycle:

glass bottles?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

plastic bottles?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

plastic containers?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

plastic bags?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

pop/juice tins?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

other scrap metal?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

newsprint?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

magazines?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

computer paper?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

cardboard?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

batteries?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Toxic Materials

Do you know what household products should not be sent to the local landfill?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Are all toxic materials in their original containers, or clearly labelled?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Do you participate in community roundups of toxic materials?

- ☐ Yes ☐ Sometimes
☐ No ☐ N/A

Scoring

Yes – 3 pts.

No – 0 pts.

Sometimes – 1 pt.

N/A – 0 pts.

To see how you rated, check the Appendix.

Check your answers by turning to the Appendix, Section 3: Enrichment.

¹ Alberta Education Communications Corporation for the excerpts from *Great Expectations: Recycling in Alberta*, 1990.



Part B

The feminist movement has been one of the great forces at work in our society over the past two decades. Books, newspapers, magazines, and television and radio talk shows – all are constantly supplying us with information on women's fight for social, legal, and economic equality.

To what degree have women attained true equality with men? Opinions on this issue differ widely.

Go to your library and do some research in recent magazines and newspapers on any aspect of this issue that interests you (your librarian or teacher can help you with this).

As an alternative, watch a television show or listen to a radio programme that discusses women's concerns. Then write up your findings in a short report in the space provided. The following *Fact Sheet On Women and Poverty – 1989* prepared by the ASWAC (Alberta Status of Women Action Committee) will be a good source to get you started.

If you are interested in learning more about the Alberta Status of Women Action Committee and its Women and Poverty Campaign, you may contact them by telephone. Their phone numbers and addresses in Edmonton, Calgary, and Lethbridge can be located in the white pages of the telephone book under Alberta Status of Women Action Committee or, by the same title in the Yellow Pages under the "Associations" heading.

The Alberta Status of Women Action Committee
Fact Sheet on Women and Poverty — 1989

"While women represent half the global population and one-third of the labour force, they receive only one-tenth of the world income and own less than one percent of the world property. They are also responsible for two-thirds of all working hours."

From the United Nations in the Year of Women

Women at Work

- Almost 2/3 of Alberta women over 15 are in the work force.¹
- In 1961 only 13 percent of poor families were headed by women; in 1986 – 35.1 percent.²
- In 1985, women represented 73 percent of all part-time employees in Alberta.
- 56.1 percent of all low-income Canadians are female.²
- Women earn an average of 60 to 65 percent of what males earn.³
- The wage gap between women and men is increasing.³

Our Families

- The majority of low-income families are working poor.²
- Families headed by women are 5 times more likely to be poor than those headed by men.²
- Couples with children averaged two and a half times the incomes of single parent families headed by women.²
- More than half of all families now have no children while only one in three of poor families have no children.²
- In 1969, the average income of a female-led household was 58 percent of the average male-led household. In 1986, it was only 55 percent.²
- More than five in ten single parent families are led by women; 56 percent have an income below the poverty line. Two in ten single parent families are led by men and only one in ten couples were poor in 1986.²

As We Age

- One elderly Canadian in five lived below the poverty line in 1986.
- 23.5 percent of aged women were poor, 12.5 percent of aged men.²
- The majority of aged poor – 71.7 percent – are women, although women represent 57.3 percent of all elderly.²
- 82.3 percent of unattached female elderly are poor, mainly widows, and seven in ten Canadian women over 65 live below the poverty line.²
- Currently, just over 190 000 Albertans, or eight percent of the population, are over 65 years of age. During the next 20 years, that sector of the population will rise to 300 000, or ten percent of the total.⁴

Child Poverty

- More than one million children in Canada live in poverty. This is an increase of 120 000 since 1980.⁵
- In Alberta in 1986, there were 93 600 children living in poverty. 55 200 live in two parent families and 34 000 live in female-led one parent families.²
- Infant mortality among the poor is twice the national average.
- Twice as many poor children fall behind in school achievement by the age of 15.
- The rate of truancy is twice as high for poor families as for other families.⁵

¹ Edmonton Social Planning Council Fact Sheet

² Poverty Profile 88 National Council on Welfare

³ Business and Professional Women's Club of Grand Prairie

⁴ A New Vision For Long-Term Care (The Mirosh Report 88)

⁵ Social Development Overview (Canada Council on Social Development, Vol. 6, No. 2, Winter 89.)

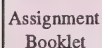
¹ Reprinted by permission of Alberta Status of Women Action Committee.

[illegible]

Check your answers by turning to the Appendix, Section 3: Enrichment.

Conclusion

In the wake of the challenge of ideas and revolutions in France and Europe, the egalitarian ideal, together with increased social mobility, has had – and continues to have – a dominant influence and impact on modern societies.

A small icon of a pink booklet with the words "Assignment Booklet" written on it in black text.

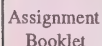
Assignment
Booklet

ASSIGNMENT

Turn to your Assignment Booklet and do the assignment for this section.

MODULE SUMMARY

- This module's explanations illustrate how societies can be transformed by the translation of ideas (or ideology) into social and political life (the *ancien régime* was finally ousted by democracy).
- The module's focus has been directed towards the struggle to achieve equality for men and women – egalitarianism.
- This struggle continues, and, despite the problematic course of equality in the future, for many people living in the modern world the cry of Liberty, Equality, Fraternity (*Liberté, Égalité, Fraternité*) still offers hope and still retains the power to make history.


A small icon of a pink booklet with the words "Assignment Booklet" written on it in black text.

Assignment
Booklet

FINAL MODULE ASSIGNMENT

Turn to your Assignment Booklet and do the assignment for this module.

Appendix

	Glossary
	Activities
	Extra Help
	Enrichment



Glossary

Absolute monarch	<ul style="list-style-type: none">• a king or queen who rules with unlimited authority
Absolutism	<ul style="list-style-type: none">• government by an absolute monarch; despotism
Ascribed	<ul style="list-style-type: none">• fixed; with no chance of change
Aristocracy	<ul style="list-style-type: none">• privileged nobility
Bourgeoisie	<ul style="list-style-type: none">• the middle class of 18th century France
Capitalism	<ul style="list-style-type: none">• an economic system in which private citizens own the means of producing wealth
Caste	<ul style="list-style-type: none">• a social class that is fixed and determined by birth
Catalyst	<ul style="list-style-type: none">• an agent that brings about significant changes
Constitution	<ul style="list-style-type: none">• a set of fundamental laws to which even a country's ruler is subject
Declaration of the Rights of Man	<ul style="list-style-type: none">• statement adopted by the French National Assembly in the first year of the Revolution, containing many of the ideas of the Enlightenment philosophers and setting out the principles of human rights and freedoms
Despot	<ul style="list-style-type: none">• absolute ruler
Despotism	<ul style="list-style-type: none">• rule by a despot, or absolute ruler; having complete, unlimited, and absolute power
Dynamic	<ul style="list-style-type: none">• changing
Egalitarianism	<ul style="list-style-type: none">• a belief in human equality, especially with respect to social, political, and economic rights and privileges; an equitable, or fair, ordering of society
Emancipation	<ul style="list-style-type: none">• the granting of freedom
Enlightened despotism	<ul style="list-style-type: none">• rule by a despot who has the best interests of his or her people at heart and who rules in a reasonable and humanitarian way

Enlightenment	<ul style="list-style-type: none">• the period of great intellectual change of the eighteenth century during which reason was made the test for all things; the Age of Reason
Feminist movement	<ul style="list-style-type: none">• women's struggle, through history and today, to gain respect and greater equality in society
Franchise	<ul style="list-style-type: none">• the right to vote
Freedom	<ul style="list-style-type: none">• unrestricted as to actions; independent; unconfined
Freemen	<ul style="list-style-type: none">• peasants who were, unlike serfs, not legally tied to the land
Heresy	<ul style="list-style-type: none">• going against the teachings of the church
Hierarchy	<ul style="list-style-type: none">• a series of things or people graded from highest to lowest
Ideology	<ul style="list-style-type: none">• a manner of thinking that characterizes a nation, a culture, or an individual
Licence	<ul style="list-style-type: none">• freedom used irresponsibly; abuse of freedom
<i>Noblesse d'épée</i>	<ul style="list-style-type: none">• French nobles descended from medieval lords
<i>Noblesse de robe</i>	<ul style="list-style-type: none">• French nobles who had recently worked their way into the Second Estate
Patriarchal society	<ul style="list-style-type: none">• a society in which the father is supreme in the family and in which women play a legally subordinate role
Perfectible	<ul style="list-style-type: none">• able to improve or achieve perfection; flawless
Radical	<ul style="list-style-type: none">• (in its truest sense) a commitment to human liberation and the fundamental ideals of democracy This has become a much-abused term. It has the association of extremist or violent.
Reapportionment	<ul style="list-style-type: none">• changing the size of ridings represented by Members of Parliament
Republicanism	<ul style="list-style-type: none">• the ideology of government by a democratically elected ruler, usually a president
Responsibility	<ul style="list-style-type: none">• obligation; duty
Right	<ul style="list-style-type: none">• legal or moral privileges or authority

Seditious

- inciting agitation or arousing rebellion against authority

Social classes

- divisions of people in society based largely on wealth and family background

Socio-economic status

- the ranking people have in society based on their wealth and other social factors

Social stratification

- the layering of social classes within society

Social structure

- the roles that individuals play or the power they exert in groups in society

State

- an independent, self-governing country

Static

- unchanging

Suffrage

- the right to vote

Suffragettes

- women seeking the right to vote

Tithe

- a traditional amount given to the church

Transform

- to change the composition, structure, character, or condition
Change may only be on the surface. The essential structure often remains largely unaltered.

Vassal

- one who serves a lord in return for land and protection

Suggested Answers

Section 1: Activity 1

1. Social class groupings based on present income levels in Canada would probably be as follows:

a. utility worker	– lower/middle
b. police officer	– middle
c. physiotherapist	– middle
d. high-tech executive	– upper
e. tow-truck driver	– lower
f. construction worker	– middle/lower
2. a. social structure
b. social class
3. The term strata describes layers of sedimentary rock or earth lying one upon another. These layers form streaks or bands.
4. a. Streaks or bands of rock have a **vertical** order; some are **higher** and some are **lower**.
b. In a stratified society, those with the highest incomes are at the **top** of the order. Those with the lowest incomes are at the **bottom** of the order.
c. Societies like medieval India and medieval Europe were rigidly **stratified** and distinctions between social **classes** were very clearly defined from birth.

Section 1: Activity 2

- | | |
|-------------------------------------|------------------------|
| 1. a. parish priest <u>3</u> | d. lord <u>2</u> |
| bishop <u>2</u> | king <u>1</u> |
| archbishop <u>1</u> | serf <u>3</u> |
| b. serfs <u>3</u> | e. magistrate <u>2</u> |
| freemen <u>2</u> | prince <u>1</u> |
| sergeants <u>1</u> | labourer <u>3</u> |
| c. <i>noblesse de robe</i> <u>2</u> | |
| <i>noblesse d'épée</i> <u>1</u> | |
| merchant <u>3</u> | |

2. Answers may vary, but will probably be ranked as follows. Individual talents or ambitions may raise one's social status in our society. Remember that women still tend to be paid less than men in many jobs.

a. washer	<u>3</u>		
singer	<u>1</u>	(assuming top-class performer)	
photographer	<u>2</u>		
b. welder	<u>2</u>	c. business woman	<u>2</u>
teacher	<u>1</u>	waiter	<u>3</u>
taxi driver	<u>3</u>	professor	<u>1</u>

Section 1: Activity 3

1. Your answer here will be entirely personal. Do you think that you really expressed how a member of France's bourgeoisie would have felt at this time?
2. Any two roles listed under the various Estates are acceptable.

a. First Estate: The Clergy

- spiritual guidance
- community administration
- marriage, birth, and death records
- controlled education and social assistance
- justice administration
- collection of tithes

b. Second Estate: The Nobility

- rights
 - could hunt whenever and wherever he wanted
 - imposed and received taxes and dues
 - expected labour and services for free
- responsibilities
 - physical protection of community
 - transportation and public facilities upkeep
 - provide basic facilities such as a mill, oven, or press
 - court administration

c. Third Estate: The Common People

- bourgeoisie were business people, civil servants, bankers, townspeople
- peasants paid fees, taxes, and dues to lord
- supported nobility and clergy
- enjoyed no rights

Section 1: Follow-up Activities

Extra Help

1.

Person	Caste	Class
Peasant, France, 1700		✓
Farm worker, Saskatchewan, 1989	✓	
Industrial worker, Ontario, 1970	✓	
Priest, Quebec, 1980	✓	
Baker, London, Middle Ages		✓
Blacksmith, England, Middle Ages		✓
Bishop, France, 1300		✓
Car salesman, Chicago, 1950	✓	
Carter, London, 1530		✓
King, France, 1789		✓
Cab driver, Montreal, 1967	✓	
Prince, Spain, Middle Ages		✓
Artist, Paris, 1950	✓	
Monk, Italy, Middle Ages		✓
Movie star, Hollywood, 1985	✓	
University professor, Edmonton, 1992	✓	
Doctor, Paris, 1929	✓	
Baron, England, Middle Ages		✓
Lord, Yorkshire, Middle Ages		✓
Feminist writer, New York, 1991	✓	
Serf on manorial estate, England, 1450		✓

2. a. T c. T e. T g. F
b. T d. T f. F h. T

Enrichment

1.
 - ancient times
 - middle ages
 - modern period
2.
 - a. Feudalism flourished in Europe from A.D. **800** to A.D. **1300**.
 - b. America was discovered in the **fifteenth** century.
 - c. The space age began in the **twentieth** century, approximately in the year **1957** (the year of the Soviet Sputnik).
 - d. The Industrial Revolution (transition from agricultural society to urban-industrial society) began in the early **nineteenth** century.
3.
 - a. It was the French Revolution.
 - b. It began in 1789.
4. Were you surprised at what ideas came up in your discussion?

Your answers will be personal, but some differences might include:

- man today strives for financial security rather than spiritual reward
- religion is not as great a part of modern day life as in the past

Section 2: Activity 1

- | | | | | |
|----|-----------|----|------|----|
| 1. | idea | a. | land | e. |
| | democracy | b. | owe | f. |
| | education | c. | gee | g. |
| | oh | d. | yawn | h. |

- | | |
|--------------------|-----------------|
| 2. <u> i </u> e. | <u> l </u> e. |
| <u> d </u> b. | <u> o </u> f. |
| <u> e </u> c. | <u> g </u> g. |
| <u> o </u> d. | <u> y </u> h. |

The concept is **ideology**.

Section 2: Activity 2

1. a. There is a very wide range of rights and freedoms in Canada. Some possible examples are
 - freedom of speech
 - freedom of assembly
 - freedom of the press
 - the right to a fair trial
 - freedom of religion
- b. Your answers will be personal. As a member of Canadian society, you owe many duties and obligations at many levels. Did you consider duties you owe your family? your friends? your school? your employer? your community? Did you think of legal as well as moral responsibilities?
2. a. Serfs had few rights. They could not be sold off the land, but if they escaped the manor and were not recaptured for a year, they became freemen.
- b.
 - Peasants had to work for their lords though were not owned by them.
 - They had taxes and duties to pay.
 - They might be required to serve in the army.
3. d.
4. T a.
- F b.

Section 2: Activity 3

1.

Statement	Fact	Myth
Primitive societies were peaceful. (Anthropologists state that no primitive cultures can be said to have been harmonious, peaceful, and happy.)		✓
Primitive societies had crime, aggression, and murder. (Every human society, no matter how simple the technology or sparse the population, has its share of strife. Murder is reported from even the smallest, simplest hunting and gathering group.)	✓	
Absence of the state (government, police, laws, and so on) leads to anarchy and disorder. (Human beings have lived in orderly social groups for hundreds of thousands of years with no government, only minimal laws, and no police.)		✓
Primitive peoples created technology. (Primitive societies always created technologies; in some cases this technology was remarkably complex and advanced for that particular period. The technique for building Stonehenge, for example, remains largely a mystery.)	✓	
Primitive societies lacked organization. (Human beings have lived in orderly social groups for hundreds of thousands of years with no government, only minimal laws, and no police.)		✓
In primitive society everyone was equal. (There was chieftainship and other examples of ranking in primitive societies.)		✓
Civilization corrupts and degrades everyone. (This is untrue. Civilization has produced noble and inspiring individuals, and continues to do so. It has also produced great art, science, and music.)		✓

Statement	Fact	Myth
Political power groups existed in primitive societies. (Politics is concerned with power, and there was political maneuvering in the larger groups. There was nothing on the scale of the modern political state, however.)	✓	
Laws existed in primitive society. (Natural laws existed – based on an inherent sense of right and wrong. There was no formal or codified law as there is today.)	✓	

2. Your answers may vary. Some people romanticize the past, thinking that everything was purer, simpler, and more noble. Others hold an opposite view, rejecting everything from past civilizations as primitive and inferior. Do you mythicize the past at all?
3. (2) a.
- (3) b.
- (1) c.
4. a. Rousseau
- b. Voltaire
- c. Montesquieu
5. a. Ask yourself this: Who is more likely to revolt – people who have never known the possibility of a better life (e.g., peasants) or people who have the money and education necessary to raise their expectations but are legally prevented from realizing them (e.g., the bourgeoisie)?
- b. Did your discussion raise interesting ideas here?

Possible ideas might include

- greater political power for the nobles
 - less power and authority for the clergy
 - a constitutional monarchy such as in Britain
- c. The printing press (books, pamphlets) and the spoken word were the only forms of communication. Literacy levels were high among the French population.

Section 2: Activity 4

1. Any five or six of the following causes could be listed:
- the desire of the bourgeoisie for political power
 - the impatience of the bourgeoisie to rise in society
 - the unjust tax system
 - the privileges of the nobility
 - the poverty of the peasants
 - the spending habits of the Crown, which had led to debt
 - the rigidity of the feudal system in general
 - the absurd economic division of France
 - the new ideas of the philosophers
 - the absolute power of the king
2. The causes listed previously are classified here as economic, political, and social. Your answers may, of course, vary.

Economic Causes	Political Causes	Social Causes
<ul style="list-style-type: none">• the unjust tax system	<ul style="list-style-type: none">• the desire of the bourgeoisie for power	<ul style="list-style-type: none">• the impatience of the bourgeoisie to rise in society
<ul style="list-style-type: none">• the poverty of the peasants	<ul style="list-style-type: none">• the king’s absolute power	<ul style="list-style-type: none">• the privileges of the nobility
<ul style="list-style-type: none">• the spending habits of the Crown		<ul style="list-style-type: none">• the rigidity of the feudal system
<ul style="list-style-type: none">• France’s economic divisions		<ul style="list-style-type: none">• the ideas of the philosophers

Section 2: Activity 5

1.
 - a. freedom
 - b. licence
 - c. freedom
 - d. licence
2. Your answer will be personal. Have you supported your position? Your discussion should raise many interesting points. Remember, if you exercise your freedom irresponsibly, it robs other people of their freedom.

Section 2: Follow-up Activities

Extra Help

Does your letter sound as if one of the Enlightenment philosophers had written it? Does it contain ideas they would have been likely to have? Is it truthful? Would it be convincing?

Enrichment

1.
 - a.

Individual

 +

Society

 =

Happiness Contentment Progress

 - b. God, the church, and traditional teachings are omitted.
 - c. Self-love and reason replaced obedience to God. Some people began to believe that science and reason would bring happiness, prosperity, and peace.
2. Your answers will be personal. Did your discussion raise any interesting ideas? Some of the following points might have been discussed:
 - a. Does society today tend to concentrate more on the individual than the group for happiness?
 - b. Progress has brought about pollution and great environmental challenges. Has it brought greater happiness?
 - c. We have television networks broadcasting religious shows only. Many established churches have missionaries at work in countries all over the world.

Section 3: Activity 1

1.

a. thought

(Without thought there are no ideas.)

b. revolution

c. *Ancien Régime*

d. New Thought

(New Thought included scientific thought as well as the thinking of the Enlightenment philosophers such as Voltaire, Rousseau, and Montesquieu.)

e. social structure

f. France

g. open

[Societies are sometimes referred to as open (democratic) or closed (fascist, totalitarian).]

h. Rousseau

i. middle class

j. Europe

k. democracy

(The significant factor influencing the growth of democracy was the increasing demand for extension of the franchise or vote.)

And the word is **transformed**.

2.

a.

Population Increase

Period 1 (Europe)	1640	1750
	60 million	140 million

Period 2 (Britain)	1801	1831
	11 million	16.5 million

- b. Technology, especially the invention of the power loom and development of the cotton mill, changed the textile industry.
- c. This caused a migration from the country to the cities (rural to urban).
- 3. a. Shifts in population raised demands for more say in government. This led to the demand for the right to **vote**.
- b. A new **middle** class of industrialists and **merchants** arose.
- 4. a. While some people in England would be encouraged by the growth of republicanism in France, many more would fear that the Revolution would spread to England, bringing bloodshed and upheaval.
- b. The poor and the intellectuals might be inclined to the new ideas.
- c. The wealthy, established classes would be less inclined. They would lose their power and much of their wealth.

Section 3: Activity 2

- 1. a. This right is upheld in Canada today, but there have been occasions when it has been suspended. Technically, of course, this is still by law, but the result is the loss of a right to Canadian citizens. Can this sort of thing ever be justified?
- b. Again freedom of expression is a basic right in Canada, but it has its limits. At what point is your right to say what you want about another an infringement of that person's rights? Should we be allowed to preach hatred and violence?

Questions of censorship (pornography) and the banning of extremist points of view (racism, incitement to violence, and so on) could provoke a lively discussion.

- 2. The word is **equality**.
- 3. Revolutionaries in every European country attacked the birthright of **privilege**.
- 4. In a patriarchal society, the male sex controls political power.
- 5. Your response here will be personal, but what the philosopher seems to mean is that freedom is not something to be taken for granted. It has always had to be fought for, and can easily be lost if we are not willing to fight to keep it.
- 6. The activity is indirect taxation.

7. People could meet, share concerns, and plan political action through open, free discussion. Freedom from government watchfulness would remove the threat of interference. This is the base of democracy and is, significantly, feared by dictators.
8. Any two of the following points may be given:
 - Special constables and soldiers were called out.
 - Seditious meetings were forbidden.
 - The keeping of arms was forbidden.
 - A stamp duty on revolutionary publications was imposed.
 - Some publications were forbidden.

Section 3: Activity 3

1. The subject is the tax burden shouldered by the poor and disadvantaged in Canada.
2. Two ways would be
 - maintain universality of social programs
 - increase taxes on wealthy people and corporations
3. a. The group is the Canadian Conference of Catholic Bishops.
b. They tried to influence the budget two weeks before it was announced.
4. a. The groups that should pay a fair share are
 - corporations
 - wealthy individuals
b. Their reason was the continuing unfairness in the way the tax burden is shared.
c. The principle is that of equality, fairness, or social justice.
5. There were 58 000 such corporations.
6. The gross profits were \$22 billion.
7. Your answers will be personal. Were interesting points raised during your discussion? Have you been surprised at what you have learned about Canada's system of taxation? Is there a feeling that wealthy individuals and corporations still control much political power?
- 8.

How many did you get correct?
You may wish to research these rights and freedoms more fully.
You are strongly encouraged to do this.

- a. T
- b. F People still urge this in Canada. Note the distinction between guaranteed annual income and adult minimum wage. People earning the minimum wage would receive an adjusted payment from the state to bring their income in line with the guaranteed annual income.
In Canada, the minimum wage varies from province to province, but averaged less than \$4.50 an hour (in 1991). At this rate, workers make less than \$10 000 a year, which, after deductions, means they take home incomes well below the poverty level in urban areas.
- c. T Public education is funded through taxes, so the burden is shared by all taxpayers. Students are responsible for costs of books and supplies, and perhaps activity fees. Although public education does have a cost, it is considered essentially free.
- d. P Some self-employed people do not receive these (e.g., cab drivers, farmers).
- e. T This is generally true, particularly amongst unionized labour, and so on.
- f. P Only 34 percent of working women are unionized in Canada, and women represent 73 percent of all part-time employees. Seldom are these employees organized or allowed to organize, as we learn from the Alberta Status of Women Action Committee.
- g. P Government employees in Alberta, for example, are denied this right. So are other workers in essential services.
- h. T There are exceptions, however, such as the mentally ill.
- i. P In 1989 an average woman in Canada earned about 66 percent as much as a man did. There are many inequalities in this area.
- j. T
- k. P There are laws governing pornography – the distribution of what the law defines as obscene materials. Literature that might incite or promote racial violence is also banned.
- l. T Free legal aid is available for the poor and disadvantaged.
- m. T

Section 3: Activity 4

1.
 - a. T It was not until January 1, 1919, that all Canadian women gained the right to vote.
 - b. F No woman could be elected.
 - c. T
 - d. F One out of every five women died.
 - e. F It was.
 - f. T
 - g. F They often were hired because they would work for less pay than men.
 - h. F Very few women did this.
2.
 - a. T
 - b. F Only 34 percent of working women are unionized.
 - c. T
 - d. F The biggest discrepancy was in the group with university degrees.
 - e. F The first part is true; but in 1986 only 9.7 percent of executive level jobs were filled by women.
 - f. F 33 percent are employed in clerical work. Only 8 percent are employed in administration.
 - g. T
3.
 - a. T
 - b. F It will be 842 years before they equal men in numbers.
 - c. F Canada has never had a woman as Prime Minister.
 - d. T Agnes Macphail was elected as the first woman MP.
 - e. T The New Democratic Party elected its first woman leader in December 1989.

4.
 - a. The politics of persuasion means achieving social change through debate, discussion, constitutional change, law reform, and so on – all methods of persuasion acceptable under law.
 - b. The politics of violence shows a willingness to use force and violence to attain ends rather than persuasion and debate.
5. The movement was sparked by the denial of voting rights for women.
6. Women were considered to be inferior to men; their set role in society was to know their place and serve men – who were their natural masters. This fitted in, too, with the patriarchal social codes of the Old Testament.
7. Your responses to this discussion (a. – e.) will vary and be entirely your own. This cartoon should prove a fertile basis for discussion.
8. Your responses to these questions (a. – d.) will vary and be personal.

Section 3: Follow-up Activities

Extra Help

Your answer to the questions asked in this activity will reflect not only the facts you've listed in your chart, but also the values (your own values) that you use to judge the facts you've charted.

1. Some of the facts that you might have included in your chart are as follows:

Industrialization and Egalitarianism	
Advantages	Disadvantages
<ul style="list-style-type: none"> • Science and technology have made life physically easier. • Health has improved due to medical science and better diets. • Almost all classes have improved their standards of living. • In most respects people have achieved political and legal equality. • In most industrialized countries medical care is provided to all who require it. • We have good social welfare schemes. • People can take holidays. • People, rich and poor, have guaranteed rights and freedoms. 	<ul style="list-style-type: none"> • The income gap between rich bourgeoisie and other classes became greater. • The poor became anxious over their poverty and powerlessness. • The wealthy leaders of industry escaped what most consider their fair share of taxation. • Workers are clustered in dirty, polluted cities. • The number of poor people is increasing while wealth is concentrated in more and more banks. • Because of industrialization and overpopulation, we are facing a global pollution crisis.

2. Your conclusion will be based on whether you think industrialization has made life better or worse. Have you supported your opinion?

Enrichment

Part A

1. In Diagram A, there is a continued flow of raw materials to landfill. A large quantity of waste results in problems of pollution and disposal. Diagram B shows recycling of materials so that waste becomes a useful raw material. There are a number of benefits such as conservation of resources, reduced pollution, and landfills having an extended life.

2. Reduce: Use fewer goods and more durable goods. Don't use disposable items.

Reuse: Give away, sell, or exchange items you no longer need. Don't put servicable items in the garbage.

Recycle: Materials such paper, glass, metals, plastics, and oil should be sent back to manufacturers as raw resources.

Recover: Wastes may possibly be burnt to produce energy (cities may do this eventually).

3. The fifth R is **responsibility**. The solutions to solid waste problems depend upon all elements of society. This will involve three levels of government, heavy industry, commercial business, insitutions (hospitals and schools), and ordinary citizens.

4. How did you rate?

70 – 90 pts. – Good Friend

50 – 69 pts. – Casual Friend

30 – 49 pts. – Merely Acquaintances

0 – 29 pts. – Not on Speaking Terms

Did the quiz give you any ideas for taking better care of our environment?

Part B

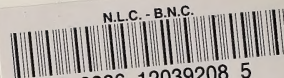
Your report will, of course, be your own work. Were you surprised by what you discovered, or did it confirm the beliefs you already had?

Does your report express what you want to say clearly and forcefully?





N.L.C. - B.N.C.



3 3286 12039208 5



Social Studies 23

9SS23P23

L.R.D.C. SECOND EDITION
Producer 1992